NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

VOLUME 1. NEW-YORK, THURSDAY, AUGUST 20, 1840. NUMBER 11.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
AT 143 NASSAU STREET.

NATHANIEL P. ROGERS, Editor.

W. C. ROGERS, General Agent.

☞ To whom Agents, Traveling and Local, will address all letters relating to their agencies.

TERMS.—Two Dollars a year, in advance.

Three Dollars if delayed until the end of the year.

Ten Dollars, in advance, will pay for 7 copies one year, sent to one address.

Twenty-Five Dollars a year, in advance, will pay for twenty copies one year, sent to one address.

WILLIAM S. DORR, Printer.

We ask no apology of the readers of the Standard this week for occupying so much space with the case of Mr. David Ruggles. The case is somewhat peculiar. Mr. Ruggles was for years the most active man in the city as a defender of the rights of the kidnapped, and was intrusted with the responsibilities of the Committee of Vigilance.—For causes which we do not feel competent to explain, Mr. R. and the committee found themselves at variance; and, as in most cases, both parties in the excitement charged each other with intentional wrong. On the 24th of October, 1839, there appeared in the Emancipator, over the signatures of the Committee of Vigilance, the article headed "*advertisement*," and which will be found below. It would seem that its insertion was paid for. Upon its appearance, Mr. Ruggles wrote a reply, (which we publish under the caption of "Mr. Ruggles' *suppressed letter*," at the request of a public meeting of colored citizens, held in this city,) and asked for its insertion in the Emancipator. It was refused, unless *paid for as an advertisement*, which Mr. R. could not do, being poor and blind.

Mr. R. feeling himself injured, wrote the following letter to the Executive Committee of the American Anti-Slavery Society, petitioning to be heard, "free of cost," but *they refused*. We hope our readers will read the petition: it is well worthy of being read, whatever Mr. Ruggles may be.

PETITION.

To the Executive Committee of the A. A. S. Society:

The undersigned petitioner, a citizen of the City and State of New-York, and of the United States of America, most respectfully submits to the consideration of the Executive Committee, of the most benevolent, liberal, and powerful association in our land, his claims upon you for "*equal justice*."

Your Committee having rejected the application of the petitioner for space in the columns of the organ of the Society of which you are the guardians, on the gound of *expediency*, the petitioner is impelled, by the dictates of reason and a sense of duty, to press upon your notice the importance of reconsidering the resolution which was adopted by your committee on the 21st of November, 1839, in relation to his application for space in the columns of the journal referred to; to emancipate himself from the chains which have been forged by the New-York Committee of Vigilance, and riveted upon him there by an act of your Committee.

The petitioner is conscious that he knows his position in relation to the matter which appeared, and is contained in the Emancipator of the 24th of October last, touching his conduct as Secretary and agent of said Committee of Vigilance; therefore he assures your committee that the statement is malicious and *false*; and again repeats the application for space in the columns of the Emancipator, *free of charge*, to refute the allegations of a minority of the members of the New-York Committee of Vigilance, by proving a negative.

The petitioner, obedient to the dictates of conscience, has refused to insult the Genius of Liberty by consenting to *pay* for space in the columns of the organ of your benevolent association; and his reasons for declining your proposition to *pay*, are contained in his letter, addressed to Lewis Tappan, Esq. of the Publishing Committee of the Society, bearing date November 22d, 1839.

The petitioner assumes that the controversy between the New-York Committee of Vigilance and himself, is a matter of public interest, as must be evident from the fact that it is entertained in the columns of the organ of an association established and sustained to promote the public good. If your Committee considered the controversy a *private* matter, they could not have published it on any terms, or under any consideration. As it is a *public* matter, you have erred in receiving *pay* from the Committee of Vigilance for their statement referred to in your paper: and justice requires that the public mind should be disabused by a statement from the undersigned petitioner.

Whether the matter be public or private, the petitioner insists that, as the guardians of the American Anti-Slavery Society are not authorized to *let* the columns of their organ for a controversy, it is the duty of your committee to permit the petitioner to speak through the columns of the Emancipator, *free of charge*, that the public may hear both sides.

The New-York Committee of Vigilance is a self-constituted and independent association, acting entirely upon its own responsibility; and, although its members profess to be decided abolitionists, it derives no authority from the American Anti-Slavery Society, neither has it any more connection with any anti-slavery association, than has the American Colonization Society.

Therefore, the petitioner would respectfully inquire if the Executive Committee of the American Anti-Slavery Society are prepared to entertain in the columns of their organ, a communication from the American Colonization Society for *pay*, involving a controversy with Lewis Sheridan, and to preclude the latter from replying thereto in consequence of his inability to *pay* for the space which his refutation of their communication might occupy, on the ground of *expediency?*

The petitioner suggests that your Committee decide the question, to publish or not to publish, on the ground of *right*. He asks not whether it be "*expedient*" that his communication be published, *free of charge*, but if it be right to preclude him, in consequence of his inability to *pay?*

The New-York Committee of Vigilance stand indicted before the public for infidelity to the cause of human freedom. The Executive Committee of the American Anti-Slavery Society, having been hired to take a position which has precluded a reply from the party *aggrieved*, by thus *aiding* the Committee of Vigilance in their unrighteous havoc against the undersigned petitioner, become accessory after the fact.

Ergo, the petitioner respectfully submits, whether it is extending "equal justice to the parties," longer to preclude the petitioner from the columns of the Emancipator, the organ of the most benevolent and liberal association in the land.

And the petitioner most respectfully subscribes,
Dec. 4, 1839. DAVID RUGGLES.

Now, we humbly conceive that this principle on which the Committee acted, is wrong. If publishers of anti-slavery papers are to admit charges against the character of a man, and exempt themselves from responsibility because *they are paid for it*, whose character is safe (if he happens to be poor) against the attacks of some one or more rich despots, who, to get rid of a troublesome coadjutor, find *money* the most powerful agent. We know nothing of the truth of the statements of Mr. R. or the Committee. The question, what is justice? Mr. R. may be all the committee charge him with being: how are the community to judge? by hearing one side? Not exactly. And it presents the Executive Committee in no very enviable light, to place Mr. Ruggles' right to reply, upon the *length of his purse*. It is an easy thing to prefer charges against any man, and weave them together with so much plausibility in a small space, that it would require columns to disprove them; and if the charge and its refutation are to be paid for as advertisements, who cannot see that any man may be written down.

We are the uncompromising foe of *all sorts of oppression*; we care not against whom or by whom. Rights do not depend for their existence upon respectability. The rights of the meanest man in christendom are as valuable as our own, and his claims upon us for justice are proportionate to the need he has of it. Some men can *afford* to be injured, because they can find an equivalent in riches, honor, fame, or something else; but a man who is poor, and blind, and black, in the city of New-York, has hard work to live, with justice amply measured out to him. If charges are preferred against his moral character, in addition to these other disabilities—and he is still further precluded from a refutation of those charges, because he is not able to pay for an insertion—what is there to keep him from being crushed? We have not so learned the nature of *justice* or the value of rights; and though Mr. R. talks severely against some of those who are his accusers, we endorse nothing that he says.

Let it be understood, however, that while the Standard floats in this city, it will advocate the doctrine that a poor man is quite as good as a rich, and a black man as good as a white. We say, then, to the public, justice demanded that David Ruggles should have had a chance to defend himself: the law would grant it him where he the vilest felon in the city. The Committee can feel that no injustice has been done them, for we publish their "advertisement" *free of charge*; and having thus done simple justice, the controversy is at an end in our columns.

From the Emancipator, Oct. 24, 1839.

[ADVERTISEMENT.]

The Committee of Vigilance in giving the following exposition of the conduct of their late agent, D. Ruggles, regret the necessity of the measure. They hoped that merely a caution to those who were likely to be imposed on by him, was all that the nature of the case or fidelity required; but since Mr. Ruggles has published to the world a plausible but entirely incorrect statement of the affair, a regard to the interest of the committee, and to the cause of truth, renders the publication of the following account necessary, that the public may be put in possession of the facts.

NEW-YORK, Oct. 9, 1839,

The New-York Committee of Vigilance have hitherto refrained from any public notice of the conduct of their late agent, D. Ruggles, not only from kindness to him, but especially on account of the lasting injury inflicted by him on that part of the community with which he stands more immediately connected.

They now feel bound, by a sense of duty and justice, in view of recent circumstances, to make a public statement of facts, by which the community may not only be put in possession of the truth, but be guarded against any impositions which may be practised on them. D. Ruggles was engaged as agent of the Committee of Vigilance at a salary of four hundred dollars per annum, the committee not claiming the whole of his time, and defraying his travelling expenses, postage, stationary, &c. By a rule of the committee, the agent was to pay over to the treasurer all monies received by him, and draw on the treasurer the amount required for the objects of the committee. This regulation was almost totally neglected by D. Ruggles, who, during the whole period of his connection with the committee, continued to receive and expend money, without rendering any account to the committee, or their treasurer, acting entirely on his own responsibility, and appropriating funds to his own use without the knowledge or the consent of the committee. Finding it impossible to correct this irregularity, and at length convinced that, for the benefit of the committee, and in justice to the public, the conduct of their agent must be thoroughly investigated, they appointed committee of four gentlemen to audit his accounts—at this time D. Ruggles expressed a wish that some further agreement should be made on the subject of his salary, when in consideration of his defective sight rendering him unable to write, they agreed to allow him, in addition to the four hundred dollars, one hundred dollars per annum for a boy, and fifty-two dollars per annum for office rent, together with travelling expenses, postage, stationary, &c., at the same time making no claim to the whole of his time for the services of the committee. When this was finally settled, the auditing committee investigated his accounts, and after several meetings, came to the conclusion that D. Ruggles had not only no claim on the committee, for the amount he stated was due to him from the committee, but was in debt to the committee to a very considerable amount; in arriving at this conclusion, they found they had entrusted their affairs in the hands of a man either totally unfit, from his ignorance of accounts, to manage business, or totally devoid of moral rectitude. He had no regular books, no debtor or creditor account, nor even correct memoranda of receipts or disbursements, but from such books and papers as he placed in their hands, they found (after five or six meetings devoted to the subject) that he had appropriated to his own use, after receiving his salary of five hundred and fifty-two dollars, and every other claim, three hundred and twenty-six dollars and seventeen cents, beside overdrawing the committee two hundred dollars on account of salary. Making five hundred and twenty-six dollars and seventeen cents when this deficiency was detected, which he admitted was correct. He brought forward a claim against the committee founded on a perfect fraud, he pretended to have lost a book containing various items of expenditure amounting to a considerable sum, which he now claimed of the committee; the plausible way in which this claim was brought forward, induced the committee to inquire into the facts, when they came to the unanimous opinion that no such book had been lost, but that the assertion was made solely with a view to impose on the committee; no one had ever heard of this book before, nor did he pretend to have lost any book till the auditors found him deeply in debt to the committee; still he continued to urge this unreasonable claim and press its admission, while the committee having lost all confidence in his integrity, refused to comply with the demand, they at length agreed, at his suggestion, to submit the matter to referees by the following resolution.—The Committee of Vigilance having appointed auditors to examine the accounts of D. Ruggles, who, from the papers they were able to obtain found that he was indobted to them in the sum of three hundred and twenty-six dollars seventeen cents: but, torasmuch, as D. Ruggles objects to the report of these auditors, and wishes the matter laid before referees, the committee are willing so to submit it and rectify the account, if D. Ruggles can produce sufficient documents to prove it incorrect. When the referees met, two difficulties arose, one that D. Ruggles requires all his accounts, previous to 1838, should be considered correct and not be brought into the investigation, and, also, that his assertion respecting the lost book should be admitted; the other, that the accounts of the treasurer with the committee, which had been audited, should be admitted as evidence of the correctness of his accounts, with which, in fact they had no connection. Finding the committee determined to resist these impositions, he had recourse to a vexatious suit against them in the Court of Common Pleas, for two thousand five hundred dollars—the Court again submitted it to referees, and appointed Messrs. J. W. Mulligan, Horace Dresser, and Lewis Tappan, Esq., referees. After a lengthened investigation, in which D. Ruggles had an opportunity of urging every thing that could bear on the subject in his favor, the referees decided that he not only had no claim on the committee, but was in debt to them in the sum of three hundred and twenty-six dollars and seventeen cents;* beside which, he had overdrawn the amount of two hundred dollars on account of salary. Again frustrated, he applied to the Court to set aside the report of the referees and grant a new trial, which application was refused with costs. The Judges, after hearing the counsel on both sides, confirmed the report of the referees, and also the auditors appointed by the committee, that D. Ruggles had appropriated to his own use, and was indebted to the committee in the sum of three hundred and twenty-six dollars and seventeen cents.

G. M. TRACY,
GEO. R. BARKER,
FREDERICK REIMER,
W. P. JOHNSON,
THEO. S. WRIGHT,
THOMAS F. FIELD,
SAM'L. E. CORNISH,
JAMES KENNEDY.

Signed by order of the Committee,
W. JOHNSTON, *Sec'y.*

---

* New-York Common Pleas
D. Ruggles *vs.*
William Johnston, et al.

We, the subscribers, the Referees appointed in this cause, respectfully report, that before proceeding to hear any testimony therein, we were duly sworn as such, that we have met together and heard all the proofs and allegations of the parties, and do find for the defendants, and certify, that there is a balance due to them from the plaintiff of three hundred and twenty-six dollars and seventeen cents.

Dated, N. York, June 12, 1839.
(Signed) JOHN W. MULLIGAN.
HORACE DRESSER.
LEWIS TAPPAN.

N. B. This report does not include the two hundred dollars overdrawn on account of salary.

The Suppressed Letter.

Our reasons for publishing the following letter are—first, to serve the cause of truth and justice; second, to redeem the pledge that the author made to his adversaries and their adroit accomplices in the ex-Executive Committee of the American Anti-Slavery Society, who, after suppressing or rejecting the communication from the columns of the Emancipator,* against the expressed disapprobation of the editor of that paper, where, in justice to the parties, and to those whose minds have been abused by misrepresentation, it should appear to vindicate truth.

David Ruggles' letter to George M. Tracy, President of the New-York Committee of Vigilance, in reply to a communication published over his name and the names of his associates, composing a minority of the members of the said Committee of Vigilance, in the Emancipator of the 24th of October, 1839; in justification of their conduct towards the late secretary and agent of the New-York Committee of Vigilance; who, after being shorn of the pecuniary means of sustenance, was "basely deserted in the celebrated Darg case."†

LETTER TO GEORGE MANNING TRACY & Co.

No. I.

"*Let there be light.*"

To George M. Tracy, George R. Barker,‡ Frederick Remer, Wm. P. Johnston, Theo. S. Wright, Thomas F. Field, Samuel E. Cornish, James Kennedy, and Wm. Johnston,

Recreant associates in the cause of human freedom:—

This letter comes to you in consequence of an extraordinary emanation which appears over your names in the Emancipator of the 24th of October, purporting to be a "statement of the facts," in relation to your proceedings, and a justification of your conduct towards your late agent, whom the public found "basely deserted," in the time of need, to the mercy of the *common foe*.

It comes not to complain of you for attempting to appease an indignant public, by a statement of the facts in reference to your own conduct, as men who have hitherto occupied the front rank in the cause of outraged human nature; but it comes to inquire how you could have the temerity to publish to the world a statement so incompatible with itself in all its parts, as to be recognized as a literary phenomenon!

I send it also to inform you that, when your late agent plead to "bleed in silence, for the sake of the cause," rather than come into the *embrace collissive*, you would that he should "meet you on the ground that you have chosen for the contest."

Though he meets you with reluctance, and has pity for your imbecility, while you are *execrated* for your treachery, he, "for the sake of the cause," will vindicate *truth* and *justice*.

So far as your late agent is concerned in the statement of the facts, which furnish the *quietus* on your future operations as men worthy of public confidence, he wishes it to be distinctly understood, that, should the storm which you have conjured up against him, visit upon your own heads the lightnings of an indignant public sentiment, that will, in its course, blight the unrighteous prospect of a treacherous clan, blame not the blundering youth for it. But, remember that the gallows erected for Mordecai, was the one on which the wicked Haman hanged. Your late agent will take shelter from all that is dangerous, in the leaves of the Report of the New-York Committee of Vigilance.

You commence your extraordinary emanation, by apologizing to the public for the gratuitous allegations which it contains against your late agent, in the following words:

"The Committee of Vigilance, in giving the following exposition of the conduct of their late agent, D. Ruggles, regret the necessity of the measure: they hoped that merely a caution to those who were likely to be imposed upon, was all that the nature of the case, or fidelity required; but since Mr. Ruggles has published to the world, a plausible but entirely incorrect statement of the affair, a regard to the interest of the committee and the cause of truth, renders the publication of the following account necessary, that the public may be put in possession of the facts."

It is an equitable axiom, founded in common sense, that when an author publishes a paper to the world, in justification of his conduct, which has been justly or unjustly exposed, that such an author is bound to refute the matter whereof he feels himself aggrieved, or stand self-convicted of having admitted the facts in the case. What is true of an author is true of authors: *ergo*—as you have failed to refute or deny the facts contained in the "plausible statement" of the affair which has been "published to the world," between the Committee of Vigilance and their late agent, it is just to pronounce them to be false.

Your assumption that he has published to the world a plausible, but entirely incorrect, statement of the affair, is not even a denial of the statement, but a tacit admission that the public are in possession of the facts as published by said agent.

You assume in the first paragraph, for the contents of which you have apologized to the public in the remarks which precede it, that—

"The Committee of Vigilance has hitherto refrained from any public notice of the conduct of their late agent, David Ruggles, not only from kindness to him, but especially on account of the lasting injury inflicted by him on that part of the community with which he stands more immediately connected."

This assumption appears in direct contradiction to the statements expressed in the quotation that precedes it.—There you hope "that merely a *caution*," &c. was all that the nature of the case, or fidelity, required. Instructing the public by implication that the matter that you have authorized and employed the editor of the Colored American to publish against your late agent, is merely a "*caution*." That you

"Now feel bound by a sense of duty and justice, in view of recent circumstances, to make a public statement of the affair; by which the community may be not only put in possession of the facts, but be guarded against any imposition that may be practised upon them."

What are the recent circumstances that have again touched the cords of friendship, stirred up your loving hearts to exhibit to the world further evidence of your "kindness" (!) for your "late agent!"

The truth of his statements, in relation to your perfidiousness, in the pamphlet he has published to the world, and the testimony of your own witnesses contained therein, stand as irrefragable proof of your "kindness!" and "fidelity" for him in the cause of human freedom. What circumstances have recently occurred to start you into such fits of kindness for your late agent, and "that part of the community with which he stands more immediately connected," as to publish to the world such ridiculous nonsense?

The sneer contained in the above paragraph, is appreciated—and reminds me of the French proverb, *L'ame n'a point de secret conduite ne revele*,—"The soul has no secret which the conduct does not reveal;" or, in other words, the most practised hypocrite cannot at all times conceal his feelings.

Your late agent is a member of the human family, therefore is identified with man, and "that part of the community with which stands more immediately connected," are men and women, though proscribed, down-trodden, and enslaved.

The question, whether Theodore S. Wright and Samuel E. Cornish consider themselves immediately connected with their proscribed brethren, need no longer be mooted; they have defined their position.

It is a matter of no consequence with whom William P. Johnson considers himself connected, since he is extensively known by that "part of the community with which I stand more immediately connected," as Mr. *Judas Johnson*. The rest of you, having loudly professed, to "feel for those in bonds as bound with them," it may be regretted that you could not have longer concealed your secret feelings. But your position is defined not to be connected with those in "bonds, as bound with them."

I trust that recent, present, or future circumstances, will always find me identified "with that part of the community with which I stand more immediately connected," by complexion and condition.

When I inflict "lasting injuries" upon "that part of the community with which I stand more immediately connected," they are capable of speaking for themselves. They have spoken, at an interesting period in the history of the celebrated Darg case, in language not to be misunderstood. When the last desperate effort was being made by the slavocracy, to sacrifice their victim on the field in which you deserted him to perish, they rallied and came to the *rescue:* their magnanimity exposed your treachery.

In view of circumstances, the generous-hearted committee of 21, leaped forward to stand in the breach betwixt your late agent and the desperate foe. They address the public in the following words:—

APPEAL.

New-York, September, 1939.

"Friends of Human Rights.—We, the committee appointed in the case of David Ruggles, beg leave to report:

That we find him greatly injured, illegally persecuted, his liberty endangered, basely deserted in the unrighteous Darg case, without counsel or means of protection: therefore we appeal to the public and to the friends of justice and human rights. We believe that 'public men and their measures are public property;' therefore we have a right—it is our duty always—to stand by them in the right until we find them guilty of moral dereliction or crime. Here, then, is a case where the enlightened feelings of every man and woman in the community should be interested; for what is the case of our enlightened fellow-citizen and advocate of human rights to-day, may be yours to-morrow—to be denounced, falsely accused, and dragged from his peaceful domicil by ruffians, and thrust into a loathsome dungeon, and then, after a release from the noisome cell, to be committed a year under bonds to appear and be tried before a criminal court by conspirators against liberty and law. This is the case of our deeply injured fellow-citizen, David Ruggles, deprived of the means of defence, standing single-handed and alone, contending for his rights against the combined phalanx of the whole pro-slavery party. Therefore we call upon every man in the community, who possesses the least sense of justice, to see to this matter, and stand by Mr. Ruggles in these trying times.

Thomas L. Jennings,	Anthony Gayle,
Samuel Hardenburg,	Henry Graves,
Richard Jenkins,	Ransom F. Wake,
Henry Nott,	Prince Loveridge.
Joseph Legree,	P. Shields,
Richard Augustus,	E. P. Graham,
Leven Williams,	Ira Phillips,
Wm. A. Tyson,	Lewis Bodine,
W. Williams,	M. Carr,
Nathaniel Thomas,	I. Ermey,

G. Fox"

Such were the sentiments expressed—the magnanimity evinced by "that part of the community with which" your late agent "stands more immediately connected."

When they found him basely deserted in the unrighteous Darg case, without counsel or means of protection, they leaped forward to enter the arena, "against the combined phalanx of the whole pro-slavery party."

Their soul-stirring "appeal" to "the enlightened feelings of every man and woman in the community," furnish the recent circumstances that have moved your guilty conscience to attempt a justification of your treacherous conduct in freedom's cause.

Ho! traitors in the time of need—
God preserve the cause I plead,
When o'ertaken by the common foe—
Hunters of human blood!
There were none so dangerous,—none to heed,
As traitors in the time of need.

Nothing but the spirit of treachery has dictated you to complain in the light of facts, that—

"D. Ruggles was engaged as agent to the Committee of Vigilance, at a salary of $400 per annum," &c.

I pronounce this sentence inimical to the facts contained in the pamphlet, which are admitted to be true. It is contradicted by your own witness, William P. Johnson, in his attempt to refute my statement at the public meeting, where they were offered on the 18th of July last, in the following words:—

"Mr. Ruggles blames the committee for voting him a less salary than they agreed to pay Mr. Turner. He tells you 'that the committee paid Mr. Turner at the rate of $600 per annum, exclusive of his travelling expenses, and a commission on all sums that he collected over a certain amount,' and only agreed to pay Mr. Ruggles $400. Mr. Ruggles might have had as large a salary as Mr. Turner had, if the committee had been in possession of funds.—There is no man to whom they would have paid a larger salary than Mr. Ruggles. With the confidence that they had in Mr. Ruggles, they would have paid him any salary. But they were short of funds, and Mr. R. knew this, and mentioned to me that he did not expect that the committee would pay him a large salary—that he did not care what they gave him, if they would fix some definite sum, so that he might know what to depend upon. Mr. R. was not particular as to how much salary he was to have, until, at the meeting, when they voted him $400. I did not think it was enough, and contended for more, because I knew that his services were worth more, and so did the committee.—We all knew that his services were invaluable, and if they had money they would have voted him any sum. But they had'n't it, and Mr. R. knew it, and afterwards became satisfied with $400."

"Mr. Turner's is not a parallel case with Mr. Ruggles'; because if Mr. T. was not successful in collecting the money, he would not get his commission."

Without stopping to animadvert upon your consistency and integrity, as men who would occupy the front rank in the cause of human rights, by showing that men who advocate liberty should practice *equality*—or practice what they preach, and treat all men alike in all things, and on all occasions, irrespective of color, according to their moral and intellectual worth; let us consider the whole paragraph in which you complain of your late agent, and stupidly expose, if true, recklessness of conduct, which renders you entirely unworthy of public confidence, and shows, according to W. P. Johnson's testimony, your whole statement has been conceived in ignorance and brought forth in malice.

"D. Ruggles was engaged as agent to the Committee of Vigilance, at a salary of $400 per annum, (the committee not claiming the whole of his time,) and defraying his travelling expenses, postage, stationery, &c. By the rule of the committee, the agent was to pay over to the treasurer all moneys received by him, and to draw on the treasurer the amount required for the objects of the committee.

"This regulation was almost totally neglected by D. Ruggles—who, during the whole period of his connection with the committee, continued to receive and expend money without rendering any account to the committee or their treasurer, acting entirely on his own responsibility, and appropriating the funds to his own use, without the knowledge or consent of the committee."

For the sake of the argument merely, your late agent might admit this paragraph to be true.

If he acted entirely on his own responsibility, &c. without the knowledge or consent of the committee, why do you wear the laurels that are entwined upon your brow by the Genius of Fame, for having aided in the protection and relief of 600 from the jaws of the wicked, of "that part of the community with which he stands more immediately connected."

It appears from your statement, that your late agent was *the* Committee of Vigilance, "acting entirely on his own responsibility, and appropriating the funds to his own use, without the knowledge or consent of the committee."

If he acted, "without the knowledge or consent of the committee," they are not competent to testify in relation to his acts. A competent witness in a case, must possess a knowledge of the facts and circumstances of which he testifies.

When a witness on the stand admits that the defendant acted without his knowledge in the matter in question before the court, the judge will reject his testimony, and order the witness from the stand.

Should said witness be found guilty of offering further testimony in the case against said defendant in that court, or in any other court, touching the matter whereof he had confessed his ignorance, he would be justly committed as a perjured witness. Your victim was your late agent, or he was not—if he was, he could not have acted entirely on his own responsibility. He acted entirely on his own responsibility, and appropriated the funds to his own use, or he did not—if he did, it was without the knowledge of the committee.

Because he "acted entirely on his own responsibility," so the argument is turned *felo de se*. But you have the pertinacity to pursue your victim with another paragraph.

"The Auditing Committee investigated his accounts, and, after several meetings, came to the conclusion that D. Ruggles had not only no claim on the committee for the amount he stated was due to him from the committee, but was indebted to the committee to a very considerable amount."

"In arriving at this conclusion," they found "they had entrusted their affairs in the hands of a man either totally unfit from his ignorance in accounts to manage business, or totally void of moral rectitude. He had no regular books, no debtor or creditor accounts, nor even a correct memorandum of receipts or disbursements."

Now suppose the Treasurer and Directors of a suspicious or broken bank, were to offer to appease the public or their creditors or to vindicate their integrity, by attempting to make a "scape goat" of their Agent by alleging:

"that they had trusted their affairs in the hands of a man, either totally unfit from his ignorance in accounts to manage business, or totally void of moral rectitude;" would their creditors and the public believe them?

On what authority do you assume that your late agent "had no regular books, no debtor or creditor accounts, nor even correct memorandum of disbursements," when he was acting entirely on his own responsibility, without the knowledge or consent of the Committee!

Among other incredible statements, you say that he had appropriated to his own use, "after receiving his salary of five hundred and fifty-two dollars, and every other claim, three hundred and twenty-six dollars and seventeen cents, besides overdrawing the Committee of two hundred dollars on account of salary, making five hundred and twenty-six dollars and seventeen cents." Then, according to your own mathematical calculation, if, "after receiving his salary of five hundred and fifty-two dollars, and every other claim, three hundred and twenty-six dollars and seventeen cents; besids overdrawing the Committee two hundred dollars on account of salary, making five hundred and twenty-six dollars and seventeen cents," he had received $1078 17, for three years' labor, at a salary of $400 per year, from the 20th of November 1835, to the 20th November 1838, leaving a balance due him, of $121 83. A result diametrically at poles with that of the referees—John W. Mulligan, Horace Dresser, and Lewis Tappan, Esq's., as will be seen by their report, "under a legal order from the Court."

Tekel,—"Thou art weighed in the balance, and art found wanting."

Now as this lost book "is a matter" of some importance to us all, suppose we make a little search, it may have disappeared with other books, for you know that books have been "lost!" before. The minute book for 1837 was "lost"—your agent's receipt book, containing the names of the donors to the Committee, through your late agent.

But, to return to your statement, you add: "He brought forward a claim against the Committee, founded on a perfect fraud. He pretended to have lost a book containing various items of expenditure, amounting to a considerable sum, which he claimed of the Committee; the plausible way in which this claim was brought forward, induced the Committee to inquire into the facts, when they came to the unanimous opinion that no such book had been lost—but that the first assertion was made solely with a view to impose on the Committee; no one had ever heard of this book before, nor did he pretend to have lost any book until the auditors found him in debt to the Committee."

Bold "*opinion*" (!) truly, on a negative assumption. If you "never heard of such a book," on what grounds do you come to the unanimous opinion that the book was not?

If your late agent, "during the whole period of his connection with the committee, was acting entirely on his own responsibility," &c., "without the knowledge of the committee," the public do not expect that you had knowledge of the book. But you know that books have been lost before.

As this paragraph carries with it its own refutation, criticism is disarmed.

But there was a "lost book," called a "Case Book," and was in the possession of your Treasurer, William Johnston, when he declared that the book was not.

As it will appear by Dr. Hopper's letter, in which he excused himself from waiting on the arbitrators, in March last, in the following words:—

New-York, 3d mo. 19th, 1839.

Respected Friend, David Ruggles—

Thy note of this morning I received, inviting me to attend a meeting at H. Dresser's office, in thy case, but am very sorry to say, that it will be entirely out of my power to be there. Thee asks if I recollect what conversation took place the evening I called at William Johnston's with thee, relative to thy accounts with him. As far as my recollection serves me, he insisted that he copied and introduced about 100 of the cases acknowledged in the annual report of the New-York Vigilance Committee, from the minute book of the New-York City Anti-Slavery Society. He also mentioned he had found an old list of cases in thy handwriting, which he compared with the Case Book, and found it correct, as far as it went. Thee replied, "the book is the very thing that is wanted," and asked him for it; which question he evaded, and also said, that if thee insisted upon having a reference, he would make thee go over the whole thing again.

This is about the amount of the conversation that occurred during the evening, that I remember hearing upon the matter.

Very respectfully, thy friend,
JOSIAH HOPPER.

This letter was before the mutual arbitration, as a substitute for Dr. Hopper's presence; when, and where, Mr. Johnston again testified that he introduced a large number of the cases that appeared in the annual report of the committee for 1837, from the minute book of the New-York City Anti-Slavery Society, as this letter settles the question in relation to the "lost book," it is just that I should state, as books* have been lost before, that the minute book of the City Anti-Slavery Society was supposed to have been lost in the summer of 1836—that William Johnston, who was Treasurer of said society, professed to have no knowledge of said book, when inquiry and search was made for it, to relieve Elizur Wright, Jr., from an unjust liability for which Wm. Johnston, the Treasurer, should have been responsible.

If Wm. Johnston's word, in the summer and fall of 1836, to May 1839, cannot be relied on, that the book was *not* with him, how can his word be relied on in 1839, that the book was with him in 1837!

A little light on the subject of the book, might relieve Mr. Wright from liabilities, similar to those that you and your sagacious Treasurer has attempted to fix on me.

After showing by figures, in your own way, and on your own plan, that the committee are, after all, indebted to their late agent, I take the liberty to state, here, that your late agent's accounts were audited by J. W. Higgins, in the presence of your Treasurer, Wm. Johnston. That I am authorized to say, on the authority of the account received from J. W. Higgins, that he did not arrive at the conclusion set forth in your resolution, which reads as follows:

"The Committee of Vigilance, having appointed auditors to examine the accounts of D. Ruggles, from the papers they were able to obtain, found that he he was indebted to them three hundred and twenty-six dollars seventeen cents; but, forasmuch as D. Ruggles objects to the report of the auditors, and wishes the matter to be laid before referees, the committee are willing to submit and rectify the accounts previous to 1838, if D. Ruggles can produce documents to prove it correct."

This resolution teaches the public that the committee were willing to "rectify the accounts previous to 1838, if D. Ruggles can produce documents to prove them correct." Without stopping to remark on the ingeniousness of this quotation from the resolution, I hesitate not to say, that it takes safe ground—if documents are produced to prove it correct, it follows that it will not be proved incorrect. Therefore, if documents were produced to prove the account correct, the condition would not be complied with, and the committee could back out from the arbitrators. But you say, that "when the referees met, two difficulties arose." They are magnified thus:

1st. That your late agent "required that all his accounts, previous to 1838, should be considered correct."

2d. "And not be brought into investigation."

3d. "That his assertions, respecting the lost book, should be admitted."

4th. "That the accounts of the Treasurer, with the Committee, which had been audited, should be admitted as evidence of the correctness of his accounts, with which, in fact, it had no connection."

It no where appears, in your "statement of the facts," with whom the *difficulties* arose, "*when the Referees met.*"

Now, when men have pursued a course of action that has, in any way, rendered them so obnoxious to the public as to render it "*necessary*" for them to publish to the world a "*statement of the facts*," in justification of their action, they are justified by the evidence which they furnish, of the truth of their *statements*.

They may allege, assume, and conclude; but, unless it appears that their allegations, assumptions, and conclusions, are sustained by proof, the public do not believe that they are furnished with a "*statement of the facts.*" Further, when men publish a paper, containing no other evidence of its truth, (as in your case) than the names of the authors, every ambiguous sentence, or paradoxical paragraph, is received as evidence of the weakness of their cause. And when authors are convicted of an attempt to cheat truth, by a fraudulent misapplication of the use of terms, their "*statements*" are rendered harmless.

I hazard nothing by assuming, that if your emanation was purged of its ambiguous sentences, paradoxical paragraphs, false assumptions, and erroneous conclusions, your names would appear in public print, without a line to tell the reason why.

Your silly attempt on truth, appears in the fraudulent use of the term "*Referees*:" that "when the Referees met, two difficulties arose," &c. To those who are acquainted with the signification of terms, the fraud is self-evident.—They know, that the term *Referees*, and the term *Arbitrators*, are not used *synonymously*—that these terms are appropriately employed to designate judges between parties, and to distinguish the ground they occupy, or their relative position to the parties.

The term *Referees*, refers to Judges, who sit in judgment between parties, on legal ground, under a legal order from a court. The term *Arbitrators*, refers to Judges, who sit in judgment between parties, on moral grounds, chosen by their mutual consent.

It is evident, that the alleged "*difficulties*" with your Agent, could not occur before Referees without his sustaining signal defeat, at which you would have triumphed. It is plain, that your object in using this term is to impose upon the unsuspecting, the vacillating, the credulous, and the prejudiced mind, presenting your late Agent at a disadvantage—*raising* difficulties, and dragging the matter from one set of Referees to another, as the ignorant might believe from your malicious "*statements of the facts.*"

When the intelligent reader reflected on your words—"he *required*," &c., he was satisfied, that you had made an ignorant or fraudulent use of the term Referees.

I undertake to say here, that you would have appeared at greater advantage, had you published the truth in your "*statement of the facts*," viz: that "when the" arbitrators "met, two difficulties arose: one was, that he," (the Treasurer,) "required that all his accounts, previous to 1838, should be considered correct, and not be brought into the investigation."

Another was, when the Arbitrators called upon your Treasurer to explain the discrepancy that appears in his accounts, (*which had been audited,*) that he failed to explain said discrepancy to the satisfaction of the Arbitrators; that he declared he would "*have the matter referred to Referees, under a legal order from the Court*," and "*backed out*" from the arbitration, as your prime witness, Wm. P. Johnson, has testified of you. Hear him, in his celebrated speech, pronounced on the 18th of July last, in behalf of the committee:—

---

* It is nothing new to hear about "lost" books, in the Committee of Vigilance. When the old minute book was wanting to prove the committee responsible for their "libel suit" (!) that book could not be found.

The "receipt books," containing the receipts, and the names of the donors to the committee, were wanting, they could not be found. Since the farce before the "referees, under a legal order from the court," it has come to my knowledge that the receipt books are in the possession of the treasurer of the committee, and that the minute book has made its appearance also.

I have no doubt, that should circumstances occur to render the minute book of the old City Anti-Slavery Society useless to the party aggrieved, Elizur Wright, Jr, could hear of *that* "lost book."—ED. M. OF L.

"Mr R. says that the committee backed out from their mutual arbitration. The understanding was, that they were to strike an average of the cases that were acknowledged in the report; they backed out because the arbitrators wanted to have the whole matter left to them."

So it appears, by the testimony of your own witness, that the *difficulties* were with you—that you had no confidence in the arbitrators or your cause. But, suppose it were true that your late agent expressed a willingness to rely on the "Treasurer's accounts, which had been audited," containing all the receipts and expenditures of the Committee "*previous to* 1838," as per account audited by G. M. Tracy on the 16th of January, 1838.

Where is the evidence? On what ground do you allege that the Treasurer's account "*had no connection*" with the matter at issue, or that they should not be introduced before the arbitrators as evidence of the correctness or incorrectness of the agent's accounts, when you have published to the world, that the *difficulties* were in relation to the agent's salary!

You have stated, "that he was engaged as agent of the Committee of Vigilance, at a salary of $400 per annum. That after receiving a salary of $552, $326 and 17 cents, and every other claim,"

That "he had overdrawn" the Committee $200 on account of salary, making $526 17 cents. If these allegations were true, the Treasurer should have satisfied the arbitrators of the fact, by introducing before them his accounts. But, one of your own accomplices in this affair, has testified that you "*backed out*"—because the arbitrators wanted to have the whole matter left to them."

Your friends think that you appear, and that you have presented your Treasurer before the public, in a very unenviable position. The arbitrators before whom you have stated that "difficulties arose," and from whom Johnson has testified that you "*backed out*"—because "they wanted to have the whole matter left to them," were, Rev. Joshua Leavitt, John Brown, M. D, Isaac T. Hopper, H. R. Piercy and Horace Dresser, Esqrs.,

Who will not deny that the Committee "backed out," as stated by Wm. P. Johnson; that after they detected your Treasurer in what he called "*a mistake*,"

But you have the pertinacious temerity to allege that your late Agent "*had recourse against you in the Court of Common Pleas.*"

That "the Court again submitted the matter to Referees, and appointed J. W. Mulligan, Horace Dresser and Lewis Tappan, Esqrs. Referees."

That "after a lengthened investigation," &c.

"The Referees decided that he not only had no claim on the Committee, but was in debt to them in the sum of $326 17, besides which, he had overdrawn the amount of $200 on account of salary."

That "the Judges" of the "Court confirmed the Report of the Referees, and, also, the Auditors appointed by the Committee,—that he, D. Ruggles, had appropriated to his own use, and was in debt to the Committee, in the sum of $326 17."

Had I not pronounced your "statement of the facts," a *literary phenomenon*, the quotations, which end the chapter of your story, would have settled its character in the mind of every intelligent reader.

Your allegation that "the Referees decided that he not only had no claim on the Committee, but was indebted to them in the sum of $326 17, besides which, he had overdrawn the amount of $200 on account of salary," and the one—"that the Judges confirmed the Report," &c.

That D. Ruggles had appropriated to his own use, and was in debt to the Committee in the sum of $326 17, forms another paradox, which presents the Auditors, Referees and Judges in an extraordinary dilemma.

If "the Referees decided that he was in debt to them $326 17, besides which, he had overdrawn the amount of $200 on account of salary," how could the Judges have "confirmed the Report of the Referees and Auditors appointed by the Committee, that D. Ruggles had appropriated to his own use, and was in debt to the Committee, in the sum of $326 17," when they reported "that he was in debt to them in the sum of $326 17, besides which he had overdrawn the amount of $200 on account of salary?"

Suppose it were true, that your late Agent had "overdrawn $326 17 on account of salary," were it a matter to make a song about, since you and your prime witness, Wm. P. Johnson, have shown that after you had expressed an opinion, at the expiration of three years, that "his services were invaluable," (!) then voted him a pittance of Four Hundred Dollars per annum for time and labor, from 20th Nov. 1835, to 20th Nov. 1838?

But the ignorant boldness which you have manifested for the contest, by the gratuitous assumption that your late Agent "had recourse" "to a vexatious suit" against you, "in the Court of Common Pleas"—that "the Court again submitted the matter to Referees," &c., to impress your readers with the idea, that he maliciously and pertinaciously instituted legal proceedings against you—and that the mutual arbitration of friends were unfaithful Referees, by a fraudulent use of the words, "the Court again submitted the matter to Referees"—commands reprobation; though you are flatly contradicted in the main, by your prime witness, Wm. P. Johnson, who has testified, in relation to your conduct before the mutual arbitration of friends, that you "backed out, because the Arbitrators wanted to have the whole matter left to them."

The gentlemen who composed the mutual arbitration,—cannot deny that your Treasurer insisted on having the matter "referred to Referees, under a legal order from the Court," before you backed out; and further, I challenge the President of the Committee of Vigilance to deny, (if he can,) that he did not declare, in substance, that the matter should not be settled on any other than legal grounds.

I affirm, that you insisted and urged that the matter should be "referred to Referees, under a legal order from the Court"—that when the order was obtained accordingly, you cried wolf! wolf! "He has sued the Committee of Vigilance—he has sued a Christian minister," said Rev. Theodore S. Wright, considering himself as a defendant in the affair.

The position of the Referees, evinced by their silence since your misrepresentation of their Report against your late Agent, for effect, is noticed with marked attention.

The Referees state, that they "were duly sworn," &c. that they "heard all the proofs and allegations of the parties, and do find for the defendants, and certify, that there is a balance due to them from the plaintiff, of three hundred and twenty-six dollars and seventeen cents."

It appears that they made no such report as you have represented them to have made, viz: that "the Referees decided that he not only had no claim on the Committee, but was indebted to them in the sum of $326 17; beside which, he had overdrawn the amount of two hundred dollars, on account of salary".

The difference appears in the odds between your words and their words, in relation to the amount that they reported to be due, and that which you have represented them to have reported.

Without occupying the ground that many of your friends have taken, that the Report of the Referees was "not legally correct," I hesitate not to admit, that their Report is legally correct, while it appears that some of the Referees do not believe it to be equitable, and right.

It may be legally right for one man to hold another as a slave. Does it follow, that it may be equitable, or morally so?

When the question has been asked Lewis Tappan, how he could deprive your late Agent of the credit of the $982 54 which the Treasurer has acknowledged in his published receipts, he has attempted to justify the Referees, by charging the blame to said Agent's counsel.

I have been ready to attach the blame to legal technicalities, which I supposed were fatal to my cause. I deny that the blame was with the counsel, and leave you and Lewis Tappan to attend to your consciences.

I am sorry for the depravity which you and your accomplices have manifested in this remarkable controversy—by resorting to law and chicanery, to minus your late Agent's pecuniary* ability of over Fifteen Hundred Dollars—that too in an inclement season of adversity—in a perilous conflict with the common foe†—while blindness is seated upon his brow, bidding defiance to the weapons of the most skillful Oculist of the country, and threatening to shut him out forever from the light of the world.

The fact, when it is known to virtuous minds, that you, under the plea that he was "acting entirely on his own responsibility,"—shelter yourselves from pecuniary liabilities, and leave him responsible for debts incurred by the Committee for office rent, boy's salary, legal services, &c., will justly expose you to merited infamy.

You have shown to the world over your names, that you are not the legitimate heirs of that crown of benevolence which you wear, as the *Committee of Vigilance*—by stating that your late Agent, "during the whole period of his connection with the Committee," was "acting entirely on his own responsibility." Also, that you had trusted the affair of conducting successfully, the emancipation or protection of between six and seven hundred souls, "in the hands of a man either totally unfit, from his ignorance of accounts, or totally devoid of moral rectitude."

It becomes the parent of the New-York Committee of Vigilance, to place each individual, who has had the temerity to attempt a war of extermination against him, on his own level.

---

* It will be seen that Johnson admits, in his testimony on the 41st page, that Mr. Turner, a Financial Agent of the Committee, was to receive a salary at the rate of $600 per annum, exclusive of his traveling expenses, &c. He also states, that he did not think that $400 per annum was sufficient for your late agent's salary; and that "we" (the Committee) "all know that his services were invaluable!"

Now the understanding that existed between the committee and myself was, that they were for treating men irrespective of color; and that my compensation for time and labor, should be equal to that of the Financial Agent, which including his traveling expenses, would be equal at least to $800 per annum, from the 20th May, 1835, to the 20th Nov. 1838. I received on account of salary, for that time, from J. W. Higgins, $300; from the Treasurer, Wm. Johnston, about $150—making $450—which was the extent of the means received for my own use, on account of service and labor, during the period of two and a half years.

Therefore, the Committee are indebted to me in equity, $1550. Had not the Referees neglected to consider Piercy & Reed's receipt of $100, and the report containing the item of $982 54, it would be seen that on their own terms, at a salary of $400 per annum for two and a half years, that they are in debt the full amount of $750; for the want of which in my trials, my sufferings have been indescribable. ED. M. of L.

† The public interest manifested for my welfare after the fact had been communicated to certain friends, that I had been unjustly shorn of means of sustenance, appears by the following report:—

"DAVID RUGGLES AND THE DARGE CASE.—The undersigned Committee, appointed at a public meeting held at Chatham-street Chapel, December 23d, 1839, to inquire into the case of David Ruggles, in regard to the late criminal prosecution in the 'Darg case,' have examined the facts in relation thereto, and have no hesitation in saying, that they are perfectly satisfied that the said David Ruggles has been unjustly implicated and wantonly persecuted. First, by imprisonment in a loathsome cell, notwithstanding the most unexceptionable bail had been offered; and subsequently, though liberated, he was subjected to heavy and unreasonable bail for fourteen months; during all this time, he was prevented from attending to his business, by being compelled to remain within the limits of the jurisdiction of the court.

His recent discharge, without the formalities of a trial, sufficiently exonerates him from the imputation of being concerned in the alleged felony. It may also exhibit the character of the foul conspiracy formed against his rights and property, but by no means repairs the injuries it has inflicted. Suffering through all this period a distressing complaint of the eyes, by which he is nearly deprived of vision. The scanty means he had accumulated, with a view to obtain medical assistance and relief, have been consumed in securing a subsistence.

His situation has been truly one of severe hardships, and such as presents strong claims to the consideration and sympathy of the friends of humanity and equal rights.

Abolitionists who would embrace the opportunity to afford relief, are respectfully requested to foward their contributions to the address of the subscribers, to be left at 143 Nassau-street, New-York.

ISAAC PIERCE,
JOHN W. HILL,
PHINEAS HUDSON."

Jan. 1st, 1840.

See Emancipator of Jan. 9th, 1840.—ED. M. of L

If your victim had not "acted entirely on his own responsibility," Wm. Johnston and George R. Barker, are the only persons, whose names appear with yours, that could possibly have appeared in a "statement of the facts" in reference to your late agent.

The N. Y. Committee of Vigilance was organized on the 20th of November, 1835; and they say, he has acted "without their knowledge or consent":—

Ergo, they have borne false witness against their neighbor.

Samuel E. Cornish and Theodore S. Wright's names were not enrolled on the Books of the Committee, until the summer of 1836:—

Ergo, they have borne false witness against their neighbor.

George M. Tracy's name was not enrolled on the Books of the Committee, until the fall of 1837:—

Ergo, he has borne false witness against his neighbor.

Wm. P. Johnson's name was not enrolled on the Books of the Committee, until the winter of 1838:—

Ergo, he has borne false witness against his neighbor.

James Kennedy and Frederic Reimer's names were not enrolled on the Books of the Committee, until the fall of 1838:—

Ergo, they have borne false witness against their neighbor.

Thomas F. Field's name was not enrolled on the Books of the Committee, until the 27th of November, 1838:—

Ergo, he has borne false witness against his neighbor.

Thomas F. Field and Frederic Reimer can safely testify, that your late Agent acted without their knowledge or consent. They never met him, at a meeting as members of the Committee, during its existence. But they are reckless enough to testify with you, (in what you call a "statement of the facts,") of what they know not of.

Rev. Theodore S. Wright has shown himself capable of testifying to anything, for effect, by declaring to his accomplices in this affair, that "if Mr. Ruggles swims, we must sink!"

"*Out of the abundance of the heart the mouth speaketh.*" By the Colored American, the Rev. Samuel E. Cornish has borne false testimony, "*conscientiously*," to "wreck" said Agent's "influence."

Wm. P. Johnson was merely playing JUDAS, or the double-dealing game.

Your testimony in 1839, that you "had trusted" the "affairs in the hands of a man either totally unfit, from his ignorance of accounts, to manage business, or totally devoid of moral rectitude"—when compared with the testimony which was offered at the Annual Meeting of the Committee on the 23d of Jan. 1838, as reported by Edward V. Clark, Secretary of the meeting, and which appears in the Report, forms another paradox in the history of your Literary Phenomena. It reads thus:—

"The following Resolution, offered by Geo. M. Tracy, and seconded by Mr. Thomas S. Sidney, was unanimously adopted:

"Resolved, That this meeting tender their thanks to Mr. David Ruggles, for the ability with which he has accomplished his important duties as Secretary and Agent of the N. Y. Committee of Vigilance."

"Mr. Johnston," (your Treasurer) "arose and said, before that Resolution is put to vote, he wished to add one word in commendation of our friend and fellow laborer, Mr. Ruggles. We can thank him for his indefatigable efforts in the cause of Human Rights; but none but the liberated slave, or the freeman that has been liberated from the jaws of avaricious tyrants, can rightly appreciate them. The perseverance and boldness with which he has encountered the dangers that have threatened his safety in the conflict for human liberty, entitle him to the warmest gratitude of our hearts."

If the public cannot rely upon your allegation in favor of your late Secretary and Agent's conduct in 1838, how can they rely on your allegations against him in 1839, when they show that *he was*, and refer to his *modus operandi* "previous to 1838"?

Quem Deus vult perdere prius dementat.—"The men whom God is determined to destroy, He previously deprives of their understanding."

Your next ulcerated issue of malevolence that commands attention, appears in the

"COLORED AMERICAN,"

a print, purporting to be the "*organ of the Free People of Color of the United States.*" As you have expressly informed the public that the matter contained therein, was merely a "*caution*" to those "who are likely to be imposed on by" your "*late Agent*;" and as a reply to your *caution* was suppressed by the magnanimous Editor of the Colored American, (Rev. Samuel E. Cornish,) on the grounds, that such a reply would "annihilate that paper," or in other words, (taken as expressed,) "*on the ground that the quarrel had well nigh annihilated that paper*"—I shall take the liberty to submit the reply to your consideration.

But in the outset, I wish it to be distinctly understood, that you and I do not understand each other, in the signification of the term *caution*—as you have referred to the matter which has appeared in the Colored American, by your authority, and for pay.

I have understood, from Philip A. Bell, that the matter which has appeared in that print, on your account, was a malicious *attack* on your late Agent. He stated, in his celebrated speech, contained in the pamphlet of which you complain "has" been "published to the world" that "Mr. Cornish was *goaded on to attack*" said Agent. This testimony proves that your term "caution" does not signify the character of the issue.

Now the first attack which Mr. Cornish has said he "was authorized" or "goarded on" to publish against your late Agent, appears in No. 99 of the Colored American, under the caption of "*The Libel Suit*," in which he represents *your* Libel Suit to be said Agent's, and bids for a bribe in the cause of Freedom, by pledging himself that he "will have nothing to do with" his brethren, if "our friends will help" *him* "out of this scrape."

When your late Agent read this insidious attack, in which he was represented to be responsible for your Libel Suit, he supposed, as there had been some trouble in the Committee in relation to it, in consequence of the disposition manifested by some of the members to appropriate said Agent's salary to defray the expense incurred: and as he had failed to pay the fifty dollars which he had promised, in consequence of your Treasurer's inability to honor a draft—that the Editor was, in view of the facts, somewhat tried.

Feeling mortified and wounded, that the Editor of a newspaper, purporting to be the "organ of the free people of color of the United States," should manifest such treacherous imbecility, as to single out and attack an individual member of a public body, in relation to an affair for which they were all liable and responsible, I addressed him with a confidential communication, to explain the cause of my inability further to perform, &c., which was maliciously exposed, in No. 100 of the Colored American. It reads as follows:—

"OFFICE 36 LISPENARD STREET, }
New-York, January 19th, 1839. }

REV. S. E. CORNISH,—

Dear Sir: This comes to you from a deeply injured and afflicted friend.

How could you publish the inuendo against me, that appears in the "Colored American" of to-day, after stating as I did my case to Mr. Bell, the other day, who doubtless informed you and Mr. Sears of my embarrassment for want of means? I think, sir, that you evince an *anti-Christian spirit*, by reaching over the Committee to stab me. They have resolved to confer with you, and to raise the sum necessary to relieve us all from the unrighteous responsibility devolved upon us. I am not on that Committee, though were I not so afflicted, the money would have been raised without delay.

Were it not for the poverty of the Vigilance Committee, and its tremendous responsibilities in the Dixon case—the case of our kidnapped fellow-citizens—the Libel Suit, and the pressing daily claims upon it, I should be able to do more than I have done.

When they came to settle with me a few weeks back, for two and a half years' services, to enable me to settle my affairs to go to Europe; contrary to my expectations, and their expressed feelings, they were compelled to yield to the dictates of poverty, and award me a salary at the rate of $400 per annum, $200 less than they allowed their Financial Agent, Mr. Turner. This has, of course, disarranged all my plans: $500 is to me an important item.—Independent of my expenses in the unrighteous Darg case, this sum, with $250 which I yet expect, would enable me to discharge all my pecuniary obligations.

Did I not know the men who compose the Committee of Vigilance, and their great responsibilities, I should grumble, but ours is emphatically the cause of humanity, and we must labor for the flock and not the fleece.

I have written to a friend to sell the last scrap of property I have in the world, that I might adjust my affairs, and by the kindness of friends, seek relief from the infirmity that threatens my sight. But rather than to see you and Mr. S. suffer, I will appropriate it to your relief.

Were it not for the fact, that there is too much personal quarrelling among us, I should reply to the article under the caption "The Libel Suit." But for the sake of the cause, I bleed in silence.

Yours truly,
DAVID RUGGLES.

P. S. Mr. Sedgwick has rendered his bill to me. I shall take it to the Committee, who will doubtless discharge it; if they do not, I shall endeavor to do as I have to do in the Darg case—foot the bill, if I have to sell my old socks for the money. For it is cruel that you and Mr. S. should shoulder damages that were awarded by prejudice against me and the Committee of Vigilance. D. R."

It is remembered that your hireling accomplice, himself a member of the Committee of Vigilance, introduced this communication to the public in the following insidious remarks:—

"We would not for the world injure, unrighteously, an individual living; but we despise in any man or set of men, recklessness of principle. We have been shamefully used in the Libel case, from first to last, by SOMEBODY; if we believe the Vigilance Committee, by Mr. Ruggles; and if we believe Mr. Ruggles, by the Vigilance Committee. We have been innocently drawn into difficulties, confiding in the responsibility of others, and robbed of our time, money, and *character*."

"Robbed" of "character"(!)—one who is capable of exposing a confidential letter in a public newspaper, claiming to have *character*.

Show me a conducter of a public newspaper press, who is capable of exposing, in a public print, the confidential communication of an associate, without his consent, and I will show you a moral bankrupt.

But before I proceed further to wade through the filthy columns of the Colored American, it is proper, that you should be reminded of the fact, that when men offer to appease an indignant community, by offering them a "statement of the facts," touching the matter complained of; the omission of the principal features in the controversy, is on the part of the authors of such statement, fraudulent, and adding insult to injury.

In no where appears in your statement of the facts, that the "Libel Suit," the "case of Bercier and Gordon," and "the celebrated Darg case," had any connection with the difficulties that exist between you and your "late Agent;" when it is the perfidiousness which you have manifested in these cases, is what has claimed so much of the public attention.

The period was, in the history of your violent strife against your late Agent, when the "*Libel Suit*"* was recognized as the pretext for the havoc, as is evident from the remarks which you have authorized in the Colored American.

Why have you omitted to furnish the public with a history of the caucus meeting that was gotten up by Wm. Johnston, T. S Wright, and others, which you held on the 11th of January, 1839, at 217 William-street, to fix crime and the libel suit on your late Agent!—when and where said Agent was, (in his absence,) accused, arraigned, denounced and calumniated. Mr. Cornish expressed his suspicions—Mr. Johnston expressed his convictions—Mr. Wright confirmed their expressions, and laughed in his sleeves—that notwithstanding the solemn rebuke of J. W. Higgins not to arraign or condemn your victim in his absence, without his having an opportunity to say why the *sentence* should not be passed against him rendered the verdict of *guilty*, and decreed he must be *executed!*

Why have you omitted to furnish to the public in your "statement of the facts," with the testimony of the late Publisher and junior Editor of the Colored American, Mr. Phillip A. Bell, as offered at the public meeting held on the 18th of July last, at the Rev. Dr. Lively's Church, Spring-street!—when and where he appeared with his colleague and your associate, Wm. P. Johnson, in your behalf, who declared in relation to a pretext which was attempted to be conjured up in reference to a certain sum which was justly appropriated in a case of liberty for the relief of three or four refugees, [see pamphlet,] thus:—

"*Sir, when you touch my pocket* you touch a tender place! I wanted to add a note in relation to the $17 50 which was pledged to the Committee for the Libel Suit, and which Ruggles appropriated to other purposes. [By Mr. Ruggles—Was it not applied to relieve certain Refugees?]—I dont know; but he applied it to his own use, as he was somewhat straightened at the time. I suspected that he had appropriated it to his own use—so when I called upon him at his own office, I said Ruggles, *Where the Hell* is that $17-50, which was pledged towards the 'Libel Suit?'

"Mr. Cornish objected to my publishing the note calling upon Ruggles for the $17 50. The Committee have said that the Libel Suit is not theirs. Mr. Wright and Mr. Johnston both deny, that they have any knowledge of the meeting, at which Ruggles said, that they authorized him to employ counsel to defend the Suit. The whole Committee deny that the Suit is theirs; so Ruggles cheated the Committee. [Interrupted by Dr. Brown.—"Mr. Bell, shall we understand you to say, that the Committee did not foot the bills incurred by the Libel Suit, until after the verdict was awarded against you?"] Mr. Chairman, I stand corrected here. Mr. Cornish was goaded on to attack Mr. Ruggles, as he has done by his withholding the $17 50, and his *damnable* insulting communications in his Mirror of Liberty."

Why have you omitted to state the fact, that your swearing witness and representative, the junior Editor and Publisher of the "organ of the free people of color of the United States,"—(at the interview to which he has referred in relation to $17 50,) after other expressions of regard for himself and our countrymen in chains, that his principle should not be misunderstood—"touch my pocket and you touch a tender place," exclaimed, when he was informed that $17 50 had been, by the consent of the Treasurer, appropriated to aid certain fugitives on the track for liberty,—"DAMN the fugitives!"

I apologized at the public meeting referred to, for the notice which I felt called upon to take of your worthy accomplice, in the following words:—

"Did I not know, that Mr. Bell appears here as the representative of Rev. S. E. Cornish, as well as the defender of the Colored American; yea, as a member and representative of a Christian Church, where he is permitted to kneel before the sacred altar, and partake of the holy sacrament, in remembrance of the dying love of Him, who said to his disciples: 'Do this in remembrance of me.'—Were it not for the character which he affects to sustain, I would not weary your patience, or insult your understanding, (as I fear I may) by noticing his billingsgate revelling in his native mire."

It appears by the Colored American, September, 1839, that the conscientious Editor of that print, in a notice of my apology in the pamphlet of which you complain, states, in an attempt to defend your representative's character, that "Mr. Bell is not, nor has he ever been, a member of a Christian church," neither does he "affect to sustain the character of a professor of religion." When the Editor knew that his profane associate was, at the time that he penned this paragraph, and is now, if he has not since been excommunicated, a member of St. Phillip's Church of this city.

The public are in the dark, in relation to the connection that exists between you and the———who "damns the fugitives;"—they want light!

Since the public are in possession of the fact, that your representative, and hireling accomplice of the Colored American, holds that his pocket, (not his conscience,) is the "tender place," or in other words, that his moral principle is in his "pocket"—touch that "and you touch a tender place,"—touch that and he is ready to "damn the fugitives!" the would be organ of the free people of color of the United States has been on the wane; because "that part of the community with which I stand more immediately connected," consider that Journal to be conducted by venal traitors to the cause of Human Freedom.

Because the spirit manifested by Mr. Bell, junior Editor of that print, against "fugitive slaves," is the same that has been hitherto manifested by the senior Editor, Rev. Samuel E. Cornish, who has the hardihood to denounce our brethren who manifested some interest in the proceedings of an interesting slave case, (as may be seen by No. 15 of the Colored American, in the following words:—

"We must here enter our solemn protest against your going to the Courts at all, or assembling in the Park on the occasion of fugitive trials."

After this pusillanimous and cringing Editor had thus dictated to men, who have hearts of flesh to feel another's woe—he evinced his readiness to succumb upon his marrow bones, with his hat in one hand and wig in the other, to such official slave-catchers as Ex-Recorder Riker, Justice Bloodgood, Ex-District Attorney Phenix & Co., who composed what he calls "the Honorable Court,"(!) by adding in conclusion—"In conclusion we ask pardon and clemency of our municipal authorities, and the Honorable Court, in behalf of the ignorant part of our colored citizens." Thus, this cringing dictator of the "organ of the free people of color of the United States," appeared justifying the "star-chamber" proceedings of the slavocracy, when contrary to their own laws and notion of justice, they refused to discharge a free man on the return of the writ of habeas corpus, when the party with whom rested the onus of showing cause why he was restrained of his liberty, failed to do so, and this "Honorable Court"(!) proceeded against all precedent, and unjustly remanded a fellow-citizen (Wm. Dixon) to the dungeon, to afford slave-catchers an opportunity to sacrifice him upon the altar of slavery.

Thus said, Editor has evinced his zeal in the cause of freedom, by entering his "solemn protest against" our "going to the Courts at all, or assembling in the Park on the occasion of fugitive trials. Consistent Champion of Freedom! it will ever be remembered, that while the junior Editor of the Colored American is ready to "damn the fugitives!" the senior Editor informs the public that it is the ignorant part of our fellow-citizens who have assembled "in the Park on the occasion of fugitive trials."

So much for the Libel Suit and the $17 50, which your vicious accomplices have made a pretext for havoc against your late Agent and fugitive slaves. The character and course of the Colored American, and its conductors in this controversy, have justly interested the public attention.

As a nauseous sewer endangers the health of the community which it infests, so a venal newspaper press endangers the liberty of the community in which it circulates.

In regard to the character of the Colored American, it will be generally conceded that, for a newspaper print, it is one of the most oderiferous sewers that is suffered to infest a community.

In relation to the scavengers of this filthy channel in your employ to throw mud, P. A. Bell has testified, as he is quoted, that "Mr. Cornish was goaded on to attack your late Agent as he has done, in consequence of his witholding the $17 50, and his damnable insulting communications in his Mirror of Liberty."

Now it will be seen, by No. 100 of the Colored American, that when Mr. Cornish, assassin like, reached over the Committee and stabbed your late Agent, he desired to "bleed in silence for the sake of the cause," rather than to unite with him in an embrace collissive.

But Mr. Cornish was goaded on by a malicious desire for notoriety to renew the attack upon your late Agent, who was confidently led into the true cause of the "attack," and the appearance of his private letter referred to in public print.

He was, also, made acquainted with the facts, that the caucus meeting referred to had been held, and that T. S. Wright, Wm. Johnston, and S. E. Cornish had formed a conspiracy to "wreck his influence." It is known that they have pretty faithfully played off the game in this affair—you tickle me and I'll tickle you.

The Editor of the Colored American was addressed with another communication from said Agent, which appears in that Journal of February 23d, 1839

As the letter referred to did not appear in the Mirror of Liberty, it cannot be included among the insulting communications referred to by your representative and swearing witness, Mr Bell, against the "Mirror of Liberty."

But the Editor of the Mirror pleads guilty of reflecting the Editor of the Colored American in his true position, riding the fence on the question of political action, to accommodate demagogues, and time-serving politicians.

Your chivalrous associates and accomplices, feeling that their dignity was touched and insulted, resolved that this insulting print and its Editor must be demolished and put down. Therefore, your late Agent understands that the Rev. Samuel Eli Cornish, Rev. Theodore Sedgwick Wright, Rev. Charles Bennet Ray, Mr. Philip Abel Bell, and Mr. Robert Sears, conceived, brought forth, and christened, AN ABOLITIONIST, in 104 of the Colored American.

Dark is their mirror, in all its parts,
That represents such rotten hearts.

So it appears to have taken three clergymen, a swearing layman, and a reckless printer, to produce what is in their estimation, (in the Colored American) An Abolitionist.

It is known that the pro-slavery press in this city, from the N. Y. Gazette down to Bennet's Morning Herald, put forth their canticles for the slavocracy of the South against your late Agent, in an attempt to write him down. That after the slavocracy of the South and of this city, from John P. Darg down to Justice Bloodgood, formed a league to crush said Agent,—the Editor of the Colored American announced that their victim was "on his back" (!)—Finding him *hors du combat*, with a puissant desire for glory, he arose from his marrow-bones—with wig and cap for his helmet—with a lying pen for his spear—he entered the arena to do battle in the service of his party. To personify in height the Philistine chief, he mounted the fence, and chivalrously proclaimed, (as is recorded in 104 of the Colored American:) "Our old friend David Ruggles seeks a quarrel with us.—Our ambition aspires to noble combat, and to victory over the giant, armed and in his glory."

Could Goliath have said more?

But after expressing an insatiable desire for fame, and boasting of his "chivalry," he furnished the following text:—

"For five years, with his almost invincible friends, the Rev. Theodore S. Wright and Mr. Johnston, of the Vigilance Committee, we have stood in the gap, as outer sentinels to defend him against those who would have eaten him up;—and when the smoke has gathered round him as thick and dense as the blackness of darkness, we have withheld our disapprobation of his conduct, lent him our countenance, (!) and raised our voice to still the elements, and cheer him on to virtue and usefulness."

How enviable is the integrity of such a man! how magnanimous are his colleague of the "Vigilance Committee." "For five years" you have "stood in the gap as outer sentinels to defend him against those who would have eaten him up!" *Magnanimous Committee!*

Now for your invincible integrity. "When the smoke has gathered around him, *as thick and dense as the blackness of darkness*," you "have *cheered* him on to virtue and usefulness," until he was pounced upon by the pro-slavery party who were thirsting for his blood, you *basely deserted* him to perish in the field. No sooner did the facts come to the knowledge of your sagacious accomplice of the Colored American, that your late agent was on his back, and exposed to the mercy of the common foe, he put forth his canticle, in a tune to suit the party "with whom he is more immediately connected," in a strain of fearful illbodings, that the blundering youth would never outlive youthful blunders, and *attain to manhood and usefulness*.

After this mellifluous strain he seemed to sing a dirge of woe, in the following plaintive words:—

"At any time within the last five years, by saying a word, we could have kept him out of any place he has filled, or from any influence he has possessed; and this we might have conscientiously done."

What is the moral in the text, as furnished in the song? Why, this blundering youth was "cheered on" by you "to virtue and to usefulness" in freedom's cause, against your own "disapprobation of his conduct."

Notwithstanding the adroit measures that have been repeatedly resorted to by certain "conscientious" men, within the last five years, to reach their victim, from the riot of '34 to the affair of the LIBERATOR (!) in '37, our sage magician never had the moral courage to make his visible appearance, until he found his victim "on his back."

Our chivalrous editor of the Colored American continues to essay, (in 104 of that journal)—

"But to conclude: we have made this subject a serious matter. * * * * * * Mr. Ruggles' controversy is not with us. * * * His controversy is with the Vigilance Committee, with his land speculators, with his creditors, and with public fame, which is bitter against him."

So after proclaiming that his victim is "on his back"—that his "ambition aspires to noble combat and to victory over the giant armed and in his glory," he concludes;—"We have made this subject a serious matter." His premises and conclusions form a perfect paradox.

Who are the land speculators referred to? can some of our Reverend clergy tell? I have no reputation to lose—I know of no one who participated in the land speculations of 1835–36; who has? Therefore, I shall not offer to earn a reputation by attempting to cleave down, in 1839, the character of my neighbors, who were sick with the land fever of 1836. Experience should teach the Editor of the Colored American, and "all land speculators," that men who sow speculation, will reap speculation. But any dolt can see that the base insinuation in relation to "land speculators," is as foreign to the matter at issue, as the Rev. S. E. Cornish, C. B. Ray, and T. S. Wright's Newark lot speculations are to the speculations of the *clergy* (!) in the moon.

In regard to your late agent's "creditors and public fame," they are satisfied with your statement of the facts; they know that men who can participate in robbing their neighbor of character, would be dangerous company in the woods.

So much for the course of that dark concern, called the Colored American, conducted by a priest who would be "a GIANT" (!) "armed and in his glory"—who aspires to "noble combat," and "to victory over a giant," but who really personifies the Prince of *Darkness*. He would sell his birthright and the cause for a mess of pottage.

The spirit evinced in this war of extermination against your late agent, has been one copious spirit of bitterness. The Rev. T. S. Wright manifested his desire to earn a reputation in this affair, by addressing a meeting that was got up on a certain occasion for effect, in the following words;—

"Brethren, if Mr. Ruggles *swims* we must *sink!* He has sent a letter to Brother Cornish, bidding us all defiance. If there is anything against him here we must have it!"

What need is there of words for further demonstration That they are in the gulf of hopeless desperation?

It is known that when the public sentiment was general and loud against your perfidiousness towards your late agent, in the celebrated Darge case, that he indulged the hope that the errors which you had committed in the cause, were errors of the head, not the heart.

Though imprisoned, and ye visited him not; an hungered, and ye fed him not; he hesitated to encourage the storm of execration that was about to overwhelm you in one inextricable gulf of infamy.

He could not believe that you were capable of deserting a friend in the time of need, as may be seen in an account of the proceedings of a public meeting of the New-York Committee of Vigilance, held on the 10th of September, 1838, and which appears in the Liberator of October 5, 1838.

The "Abolitionists" who stood as bail, "to defend" me "against those who would have eaten me up," were Arthur Tappan, and J. W. Higgins, Esqrs., their generous conduct in the cause, and that of the public committee of 21, and of Daniel Fanshaw, Esqr., is remembered—language fails me to express for them that sense of gratitude with which my heart is pregnant.

Had you merely deserted your late Agent, and left him at the mercy of the common foe, an apology might be offered for you on the ground of imbecility but your pertinacious effort to render him friendless, while thus exposed in that time of need, will be remembered by generations yet unborn. They shall read what is written of you.—Traitors in the time of need—

In following you through your doubtful production, I have endeavoured to admit, (for the sake of the argument, merely,) that your groundless assumptions, allegations, and conclusions were true, that no complaint should be offered, that you were not met on "the ground that you have chosen for the contest."

Although your "statement of the facts" are a turgid mass of malicious confusion, it appears by your own words, and the testimony of your accomplices and friends:—

1st. That the delusive spirit of perfidiousness, that has beckoned you away from virtue's path, made her first impression on your hearts in the "case of Bercier and Gordon, of the brig Dunlap."

2dly. You really embraced her in the Libel Suit.

3rdly. She reigned monarch of your hearts in the celebrated Darg case.

4thly. A general, moral, and pecuniary bankruptcy prevailed in the "New-York Committee of Vigilance."

5thly. It was proclaimed that he whom you have "*cheered*(!) on to virtue and usefulness," was during the whole period of his connection with the old dynasty, "acting entirely on his own responsibility, or, in other words, *the* New York Committee of Vigilance.

Hence you 'backed out' from mutual understanding with friendly relations; 'backed out' from office rent; 'backed out' from bills for legal services; 'backed out' from the libel suit; 'backed out from,' aye—'basely deserted,' your late Agent in the celebrated Darg case; and 'backed out' from the mutual arbitration to serve that monarch to whom you have yielded yourselves servants to obey.

Here my limits admonish me to bid you farewell!

Should it grieve your friends to find you unmantled, unmasked, naked, and unsheltered before the open gaze of the world—should the clouds gather thick and black—the lightning flash—the thunder roll, and the storm, (which you have conjured up,) visit upon your own heads the "stagnant waters of death," blame not the "blundering youth"(!) for it—he has spoken the "words of truth and soberness."

It is to be regretted, that you and your accomplices have, by your perfidiousness against your late Agent, inflicted wounds upon "that part of the community with which he stands more immediately connected," and upon the cause of outraged human nature, that—

"No balm can heal—no time can cure"—.

And secured for yourselves as men, as christians, and as abolitionists—imperishable immortality.

But I trust that you will reflect and be wise, and in future time of pilgrimage on earth, you will repent of the work that you have done for repentance, and—

"So live, that when your summons comes to join
The innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
You go, not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach your grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

"WHAT I HAVE WRITTEN I HAVE WRITTEN."
DAVID RUGGLES.

36 Lispenard-st., New-York, Nov. 20, 1839.

---

* Mr. Birney addressed the public, and warned said Committee in view of the odium that would attach itself to the public society, that would suffer an individual member to stand alone responsible for the expense of a suit under any circumstances.—*Ed. M. of L.*

† P. A. Bell's profanity and testimony in reference to his own conduct, and the conduct of S. E Cornish, as conductors of the Colored American, well nigh placed a veto upon its existence. It ceased to be for several months. It was revived on the condition that S. E. Cornish and P. A. Bell should be no longer connected with the concern. The present incumbent stated, on the appearance of that print in March last, that his old associates were absolved from the concern.—*Ed. M. of L.*

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, AUGUST 20, 1840.

Transfer of the Emancipator.

We give to-day to our readers the expose of Joshua Leavitt, as respects the transfer of the Emancipator. We wish the readers of the Standard to peruse the article carefully. It is unsatisfactory to us, however otherwise it may be to Mr. L. We have no disposition to be over jealous, but the *selling a society out of its own property*, when, by the confession of Mr. Leavitt, the paper might have been sustained, is an act so grossly unjustifiable that we feel disposed to speak strongly.

The old Executive Committee have had a great deal of confidence reposed in them for the last seven years, and the Abolitionists have manifested what Mr. Leavitt is pleased to term "implicit faith," until such manifestation longer on their part would have implied a disposition to credulousness not very creditable to their common sense. The Committee, like unwise men, made too great draughts upon *their* popularity. The Abolitionists had seen a disposition to monopolize the Anti-Slavery operations, and a determination to disregard their wishes, which had awakened their jealousy; and they took "prompt measures" to "define" the Committee's "position," and to tell them in unequivocal language, to walk in it. They passed a vote limiting the amount they were to receive to $32,500; and this was enough in all conscience: but no sooner did the meeting dissolve, than the Committee was organized, and a resolution introduced, that the Committee immediately take "prompt measures" to raise $100,000 the ensuing year. They did so, and notwithstanding the "hardness of the times," about which we heard so many dolorous complaints, they received more money than the year previous. Now, all this may be well, and the Abolitionists may take it as such, but we do not believe they will. A simple statement of facts in the matter will do more to open the eyes of the community, than all the dust the editor of the Emancipator can throw, will, to shut them.

The Abolitionists will *think* about this matter. If the transaction was honorable, well and good; if dishonorable, then the Abolitionists ought to know it.

"Some of my friends having expressed a desire to know more about the circumstances under which the subscription list of the Emancipator was transferred by the late Executive Committee of the American Anti-Slavery Society to the Board of the New-York City Anti-Slavery Society; and as several meetings and individuals have taken upon themselves not only to censure the act of the Committee, but to implicate the integrity of the editor, I have thought it best to state the facts precisely as they occurred, according to the best of my knowledge and recollection.

It is or may be known to every body, that during the winter and spring, the late Executive Committee were distressingly embarrassed for the want of money to meet the various demands upon the A. S. treasury. (1.) Those who are now loud in condemning them for doing the best they could in their circumstances, were then doing all in their power to prevent the contribution

(5) April 6th the society owed the Editor and Secretaries, J. A. Thome and T. D. Weld, $2700 as follows: H. B. Stanton $1500, J. G. Birney $400, J. Leavitt $500, T. D. Weld $200, and J. A. Thome $100. While the editor of the Emancipator was suffering, with a large family on his hands, dependant on his daily labor for his support, this Committee that had voted itself BANKRUPT with 11 to $15,000 of property in its hands on the 21st Nov., 1839, absolutely voted to pay J. G. Birney $300 to aid in defraying his expenses to the World's Convention, only nine days after it voted to pay off its agents in books at half wholesale price. Why did they not pay this money to Mr. Leavitt to keep him from "starving," especially as Mr. Birney's friends had but a few days before raised $500 for him independent of the society.

(6) At the same time or near it, that Mr. Leavitt was nearly "starving," the Committee voted to appropriate $500 to defray H. B. Stanton's expenses to London. We know not what right the Committee had to vote 800 or 1,000 dollars to be represented as a Committee there. They might appoint delegates and might pay expenses, if the service rendered was within the time of their office; but to send delegates to the World's Convention, to be holden on June 12th, a month after the Committee might have had to lay off their insignia of office, looks bad. What would the community say, should Mr. Van Buren appoint a representative of this government to a foreign power—such representative entering on his duties in 1846. The cases are parallel. Mr. S. and B. are voted to receive 800 dollars of the society's money, after the time for such appropriation shall have legally passed from their hands, for aught they knew. But this may be looked upon as one reason why the society was unable to pay Mr. Leavitt his salary, without the sale of the Emancipator, though for the sale, it would seem in Mr. L's view there was no necessity.

(7) Why then did he buy it, and sell it to the City Society? Why did he not buy it, and, like a man, restore it to the American Society to do what it would with its own, subject only to the drawback of the payment of his salary to the time of the meeting. Ah! he gives us a reason. He bought it to make his own position secure and while he thought the continuance of the paper more indispensable to the continued efficiency *of the* SOCIETY (!) than any other object; it would seem that it could be so only under his editorial direction. Mr. Leavitt does not appear to advantage in this matter.

(8) It would seem that the Emancipator was not sold for want of funds to carry it on, for Mr. L. admits they could have sustained it notwithstanding the assaults of the "Boston party." This settles the question, and makes it a shameful and high-handed violation of good faith. The Emancipator never passed from the hands of the society with as little "deliberation" as Mr. Leavitt would have his readers believe. It was a settled, well concocted plan, to render a victory at the coming anniversary a practical defeat. Without the Emancipator, said a certain man, "they can do nothing." He mis-judged greatly. We give *him* the information that we *are* doing well—and that among other of our good deeds is the one of enlightening the public on the question of the Emancipator transfer.

9) What is this admission but strong evidence of the unfaithfulness of the Committee. A paper, the editor of which admits they could have kept alive despite the assaults of all BOSTON—a paper, the continuance of which the editor also admits was of more importance than any other object for which they could make an appropriation—a paper, the ORGAN of a great society, through which that society constantly expected to be heard—a paper, of which the Executive Committee were the TRUSTEES, not the owners, and which they had no more right to make marketable than the Common Council has to sell the city. Such a paper, this Committee were so little ambitious to sustain as to make it necessary for the editor to keep it from dying, *to offer to buy it.* If Joshua Leavitt does not hold up his associates in this transaction in any light but that of honor and trust-worthiness, we cannot understand the meaning of words. We do not wonder that the Abolitionists ask where are the $47,000 received last year?

(10) So then it appears that Mr. Leavitt, instead of purchasing the paper to make it an "efficient instrument of the society," purchased it for his own private purposes. His object was to know what his prospects for the *future* were. He dreaded the uncertainty. Shrewd and calculating, without some practical management, he could not tell what changes to him an annual meeting might bring forth. Doubt was painful and he wished to stretch his arm down along the windings of THE TIME TO BE; and so unravel it as to change its character from the future to the present tense. He liked something tangible. Two things are observable here: 1st. Mr. L. did not buy the Emancipator, because the society was unable to pay him, for the Committee voted $800 to pay J. G. Birney's and H. B. Stanton's expenses to London. 2d. That the Committee did not dispose of the Emancipator from inability, for Mr. L. declares in his opinion that they could have kept it alive in defiance of the "Boston party." Mr. L. is doubtless ingenuous when he talks about *futurity.*

(11) They did, eh! Trust-worthy gentlemen! Moving earth to raise $100,000 as the trustees of a benevolent society and selling its ORGAN with "very little deliberation" (!) What if they are trustees? The times indicate a change. There might be a close reckoning when the people should assemble in the then coming anniversary. They might put some troublesome questions as to the why they continued the salary of James G. Birney at $2,250 at a sacrifice like that of the Emancipator, if they permitted it to die—and as they were not "ambitious about it," what little ambition they did possess, had better be put forth in selling it "with very little deliberation." The history of this country does not show a more unwarrantable procedure, in the records of any benevolent society.

(12) How came Abolitionists of this city to know that it was proposed in Committee to sell the Emancipator? Did the Committee feel called upon to ask aid of the public in this critical period as to the propriety of its betraying its trust?

(13) "Many" said they could not consent to it. Who are "many?" Mr. Leavitt and the Committee were wondrous kind. Why did they not wait until the annual meeting which was coming apace, especially as Mr. L. declares they could have kept it alive—and see what "many" of the old and tried veterans, the men and women of the country would have said? Why not test the opinion fairly? Why bow down to the City Society, which, all at once, was so afraid of New-York's *being without an organ.* If the Committee had kept the Emancipator, would not the *City* have had an anti-slavery journal?

(14) If so, why does not Mr. Leavitt, or the Committee, tell the world how much the City Society paid for it? Here is a paper which is being transferred from hand to hand with the rapidity of a foot ball, and none of its former owners can find out how much it brought in market. Subscribers, editor and all are *sold* with "very little deliberation." Now, how much did the society get for being bought out of its possession and into whose pocket did the money go? Did any of it go to aid Mr. Birney in his voyage to London? Who had, without this *douceur*, $2,250 for the last year?—Mr. Leavitt may talk about "law and equity and honor" We have seen enough and know enough about the rise of new organization in Massachusetts not to accept too easily of the words "honor, law and equity," as meaning anything. A committee that could barter away "with very little deliberation" the organ of a society which had given them 47,000 to use, must not talk too loudly of Honor or Equity. The words would lose their significance in such a connection soon. If they could dispose of the Emancipator with very little deliberation who knows but they might dispose of $47,000 with "very little deliberation."

(15) What of this? He does not pretend to say that the society cheated him out of any thing. They paid him $500 which they owed him. Mr. Leavitt talks as though a one-third reduction of his salary was distressing. Clip him one-third and you leave him $1,200, a pretty good compensation in these hard times.

(16) How much weight? The 1st of May had come and gone six or seven years since the society had an existence. The Emancipator had out-rode all convulsions and it appears by the editor's own showing that despite the "Boston party," they could have kept it alive until the anniversary, if they had pleased. Of what weight then is the argument that the 1st of May had come round, when all "changes take place, yearly rents begin," &c. It had been so from the commencement. No annual meeting had been held till after the 1st of May.

(17) Why did they secede and "new organize" then? Did they think that would enable them to get $100,000 the coming year? How comes it about that they should be able to sell property at half wholesale price, so as to pay some debts, while the transfer of the Emancipator was necessary to its existence in the "minds of some persons"—because of the impossibility of getting funds to carry on their operations.

(18) This is not true. The meeting found that notwithstanding New-York had been flooded with circulars, yet the Committee had been voted down, and had consequently "new organized," and gone down into the basement story. We felt no disposition to run after them—the reason why they were condemned unheard, was because they refused to be present and defend themselves.

(19) Liked the Constitution, "Platform and all." If he liked the "platform and all" why did he step off? Hear what he says in the Emancipator of the same date with the one from which we extract this article, about this "Platform" and all, which he likes. It is as follows:

"PLATFORMISM."

This is the proper designation for the novelty movers in the Anti-Slavery Society. They are laboring not for the emancipation of the slave, but to bring women out on the broad platform of debate and business with men." In another sentence he designates "Platformism" to be to "trample on the usages and violate the relations of civilized society." Yet he tells us that he liked "Constitution, *Platform* and all." Only give him 1500 or $1800 per annum and he would go for "Platform and all," with a hearty good will. He "liked" it. But then he must be editor if he continued to "like" it. If he could not edit the Emancipator as the "organ of the American Anti-Slavery Society," he could not "trample on the usages and violate the relations of civilized society." He liked or disliked the "Platform" just as you offered or withheld the post of an editor from him. Well, from our hearts we can say, we "rejoice he has gone, for the heart of an Abolitionist was swallowed up in the aims of the politician."

(20) Yes, that *is* the pinch, and that pinch tells us what the editor means when he talks about his object in endeavoring to "bring the matter to an issue that he might know what he had to depend upon for the *future.*" The *future* becomes visible at this point of his letter. Joshua Leavitt was determined to continue the editor of the Emancipator rightfully or by some other way. He feared his ejection, and made that transfer so conditional that in case the society chose to continue him in his editorship it could be re-transferred: if not, he was in possession of a paper (belonging to the society and for which the world has never been shown that a dollar was received from the City Society, Joshua Leavitt, or Piercy & Reed,) with a good subscription list, and without the necessity of saying that he liked "Constitution, Platform and all," in order to secure himself a berth of 12 to $1800. We may have more to say yet on this subject.

Aristocracy of the Skin.

There is nothing more detestable, in our eye, than an aristocracy of the skin. Men professing claims to consideration and respect, because their skin is or is not of such a hue. There is in such a feeling, a littleness that is unbecoming MAN, who can plant himself on so much better footing by claiming his rights, *because* they are the *essentials*, not the appendages of his being. We have contended for years against *white* aristocrary—now the time seems to have come when we shall have to contend against "*colored*" aristocracy. A "colored" Humanity is moving for its *own* rescue, and is so orthodox that it will not acknowledge the equality of "*white*" humanity. It must have a sphere of action peculiar to itself, and a badge, a mark, a sign of *exclusiveness.* All who cannot make visible this sign, are known not to be members and can only be made such by permission. It is in this light, precisely, that we view the Colored Convention, holden August 18th, in Albany. A more fatal movement to the elevation of the colored citizens of this State, could not have been taken. They were, doubtless, eloquent, and *said* they were MEN; but the world will believe in spite of their assertions, that they think somewhat of letting the community see that the "colored man" is a "colored man," instead of proving that they have the same rights as *other men,* for the reason that thy are *like* other *men.* We are happy to say to our friends that many of our disfranchised brethren whom we met in our travel into the interior of this State, upon our conversing with them, admitted that it was a new view to them and said they would not go near the Convention. We are glad to see Doct. J. M'Cune Smith taking the same ground. We do not hesitate to say that we do not pity the man who is deprived of the right of suffrage, who is so far lost to the dignity of his nature, and so disrespects his Maker as to sue for the restoration of his lost "RIGHT," on the ground that he is "colored." With such a spirit, suffrage would be a curse. The right of suffrage is a *Human* Right—not a "colored" human Right, and he who pleads that he should enjoy it or be deprived of it because of his *color*, pleads to a falsehood, and dishonors himself. We talk plainly. Our soul is sick at seeing the great family of man that should be a "vast brotherhood," thrown into clans that generate an exterminating hostility against each other. No class of community have been *compelled* to be clannish more than the colored people, and now when the spirit of Freedom is just ready to bring the barrier of caste to a level with the dust, none seem more bent upon keeping it up than some of the colored people in this State.

We are RADICALS in republicanism and religion. We have no sympathy for the titled, block robed, long faced Christianity, the very pattern of ancient Judaism—that can stretch forth its arms to succor those who need no help, but let the wretched die in their blood; nor for that democracy that strikes for the defence and protection of the *strong*, but leaves the weak and defenceless to become the prey of every prowling villain that pounces upon his victim with the ferocity of a tiger. Christianity and Democracy know of no monopoly of their favors and blessings. They are for *all*, without distinction—they are for all whom God has made to dwell on *all* the face of the earth; who were fashioned by his matchless hand; over whom he stooped, and into whom he breathed the breath of life; who have thoughts, feelings, passions, and consciences; whose eyes, whose hands, whose every movement, tell of their divinity and voice forth their Maker's handiwork. Shame on the Christianity and Democracy of America! To measure out salvation to those who *can pay* for it, but neglect the poor—give it to the haughty, the proud, the insolent, who can hardly conceive of its everlasting worth, but bar out the wretched from its cooling waters. Give Republicanism to the *white*, but keep it from the *black.* This is Republicanism, this Religion! Away with the foul slander! They know nothing of such hypocrisy.

They are the guardians and guides of *universal* man, the watchers, protectors, and nurses of humanity; to cheer her up amid poverty, to keep her justly balanced in prosperity, to make her content when in adversity, and submissive under trial, to make her feet firm in the slippery path of life, and keep her from the temptation of denying her God.—These are the purposes of religion and democracy; and false is he who thinks to deceive them, and secure their favor by regarding or disregarding his brother on account of COMPLEXIONAL PECULIARITY. They show no such partiality; and of them it is as true as of those who pretend often to represent them. "They are known by their fruits"

If partiality is shown, it is on the other side, by those whom they came to bless. The rich the *high* in Church or State, pay deference often so long as they can use them as stepping-stones to power; but the moment, "clad in God's own brightness," they proclaim equality, then are they laughed to scorn. The poor, the humble man, he whose name has never been "dishonored with a title," who has never been flattered out of his liberty by an empty name, he may love *true* religion and republicanism, for he can see they love his *manhood*, and it is *all* they love.

Now we take the ground, (and we contend that it is impregnable, else the reform is a farce and prejudice justifiable,) that "colored conventions," at this time of day in the Anti-Slavery reform, are aristocratic bodies if exclusive in their character. Nothing but the sternest necessity could have ever justified it, and that necessity ceased when Abolitionism had so impregnated the people that thousands of whites were ready to aid them. A colored school would be clearly unjustifiable in any town or village after prejudice had so died away that colored children and white could be taught together. So with colored conventions: the Convention just held at Albany, is founded on just such a principle as a church that excludes the colored people. It establishes a *white* "negro pew." It is the founder of a system of effort for its own benefit, the same in character with the church that allows the colored man to sit *in a corner*, but not in the body of the house. It measures, just as the church does, a man's rights by his color. The former says, this is a Convention for *colored* people; you can't come here unless by *permission.* The latter says, you can't come here, for this is a church for *white* people. Where on earth is the difference?

Here lies the difference between us and the Colored American. The editor thinks, because he is oppressed on *account* of his color, he must make efforts for his deliverance on that ground. His philosophy is as false as the Anti-Slavery reformers' who adopted "*gradualism*" as a system of reformatory philosophy, and will result in as little good. He may call us "dictatorial," and haughty in spirit. We tell him, and every other man in the land, that we shall not court or cut, his or their company on account of their color. We shall treat them as *we* ask to be treated; and respect him and all others for their manhood and its proper development. There are enough that will *hate* him on account of his color, and some that perhaps will love him for it. We can do neither. The man that will sympathize with his fellow on account of color, would hate him for the same cause, circumstances being reversed. The man that would hate or love another because he hail or had not one sort of appendage, would (other things being equal) hate or love him because he had or had not another kind. All despotism is assimilated naturally, and develops itself only as occasion may require. He that would "gag a woman" from speaking in public when urged to do it by the monitions of conscience, because the "*usages of society*" were in his favor, would (whenever, from his station or occupation, public sentiment was in his favor,) gag a *colored man.* All such friends are enemies to their race, whether they know it or not. Slavery and oppression are of the same family—one simply being stronger than the other: and the man who pleads for his rights on account of his color, is like a man who pleads for his rights on account of his *sex.* Both are in the *fog*—and may *God help them out.* Both are groping in gross darkness, and have never conceived of the true foundation or nature of their rights. Instead of engaging in an effort to master the intricacies of this great moral science, the *science of man*, to fathom the depths of his being and illustrate the extent of his obligations to God and his fellow, they have need to "drop all," and go back to its rudiments, and, like "good dutiful children," learn their A, B, C. It matters not how long they have been in this "*school of Democracy*," they are bad scholars, and through life will subject themselves to defeat unless they better understand "*where* men get rights."

We humbly apprehend that this has been the treatment the colored people of this city have received. The Abolitionists have pitied them because they were colored. The pro-slavery community have trodden them down because they were black, and the better portion have lifted them up because they were black. A man who does *this*, will never rid himself of "prejudice against color," under the highest excitement when his sympathies are all alive he feels for that man's condition because of his color, when that excitement dies away his prejudice against color revives, and this by the simple force of the law of *reaction*; and he will be strongly tempted not to recognise him if he meets him in the street. There is nothing tangible, nothing that stirs up the foundations of his being—nothing that he feels as holding in common with the poor fellow that has made him put forth efforts for his relief, (for one was white the other black,) but when he grasps his hand because he is a *man*—there is no reaction. Nature never belied herself thus. If then the colored people and white people wish to assume the highest form of intellectual and moral development, let them make no separate effort, the line of which shall be difference in the hue of the skin; *if they do*, they deserve all that they get for being so lost to a just perception of the loftiness of their origin and the oneness of their destiny.

The Convention at New Haven.

We last week published a notice of the National Reform Convention, to be held in New Haven. We had no room then to express our disapprobation of it as well as of the one just held at Albany. We are opposed to all such conventions from principle, and do not consider ourselves as endorsing the call because we obliged those who requested its insertion. We, however, cannot join in the cry that some are raising, that it ought to be put down, because David Ruggles is getting it up. David Ruggles has suffered more than any other colored man in the city of New-York, and we say of him, as of any other man, give him a fair hearing. "Strike but HEAR!" Truth never suffers by investigation. We do not admire the spirit that many manifest toward Mr. Ruggles, even if he has erred—(of which we know nothing)—it is any thing but Christian and democratic.

We welcome again to our shores that friend of God and man, William L. Garrison, with his worthy compeers, N. P. Rogers and C. L. Remond. Their visit to the British Isle will not be without its influence upon the Anti-Slavery world. It is an epoch in their course which the lovers of holy principle will refer to in the days of their highest triumph, with feelings of inexpressible gratitude and joy.—Notwithstanding their unpropitious introduction to the London Convention, ere they left, the hearts of the true British philanthropists appreciated their disinterested motives, and gave their unqualified approval and support to their views of universal and impartial liberty, thus identifying themselves with all those who stand upon the broad platform of the American Anti-Slavery Society.

Meeting at Edingburgh in Honor of Messrs. Garrison, Rogers and Remond.

By the arrival of the "Steam Ship President" we received foreign papers, among which is the "Scottish Pilot," giving a very interesting account of a breakfast entertained in honor of William Lloyd Garrison, N. P. Rogers, and C. L. Remond, for the purpose of expressing their approbation of the course of these gentlemen. R. K. Greville, Esq., occupied the chair. In the room we observed the following gentlemen:—Rev. Messrs. H. Grey, Guthrie, Nesbit, Johnston, Innes, Davidson, and Alexander, of Edinburgh; Thomson of Slateford, Campbell of Montrose, Morrison of Antrim, and Godkin of Armagh; Professor Kelland; Drs. Beilby, Begby, Purdie, and Gardiner; William Alexander, Esq. one of the magistrates of Leith; Commissiary-General Wemyss; Adam Black, William Oliphant, Master of the Merchant Company, Henry Tod, W. S., Thomas Robertson, W. S., John Dunlop, H. D. Dickie, George Thompson, Hugh Rose, Alexander Hutchison, S. S. C., James Ogilvy, accountant, George Gray, banker; Dalkeith, James Inglis of Dunfermline, Esqs. &c. &c.

So it would seem that this "reckless adventurer"—this man that, in the opinion of Joshua Leavitt, went to London to make the Convention his "tool"—really finds George Thompson and the elite of Edinburgh giving him a public breakfast in honor of his course and the course of his friends, Rogers and Remond. The language that Mr. Leavitt used to Mr. Garrison, and the treatment Mr. G. received at Edingburgh, reminds one strongly of the language used of George Thompson and the reception he met with from the Abolitionists of this country, and strongly impresses upon our minds the approximation of New Organization to Pro-Slavery. The speeches of Garrison, Rogers and Remond, were very fine and drew forth rich encomiums. We regret that we cannot give them but their length prevents. We cannot, however, deprive ourselves of the pleasure of letting our readers see that George Thompson still clings with the affection of a brother to the hand of the "reckless adventurer," regardless of the "public opinion" of Amos A. Phelps and Joshua Leavitt, determined not to "new organize" till Garrison plays traitor to humanity. The account closes as follows:—

Mr. THOMPSON read some extracts from Mr. Garrison's journal, and the following beautiful lines inscribed to him by J. G. Whittier, the Quaker Poet of America, in 1832:

CHAMPION of those who groan beneath
Oppression's iron hand:
In view of penury, hate and death,
I see thee fearless stand.
Still bearing up thy lofty brow,
In the steadfast strength of truth,
In Manhood sealing well the vow
And promise of thy youth.

Go on!—for thou hast chosen well;
On, in the strength of God!
Long as one human heart shall swell
Beneath the tyrant's rod.
Speak in a slumbering nation's ear,
As thou hast ever spoken,
Until the dead in sin shall hear,—
The fetter's link be broken!

I love thee with a brother's love,
I feel my pulses thrill
To mark thy soar above
The cloud of human ill.
My heart hath leap'd to answer thine,
And echo back thy words,
As leaps the warrior's at the shine
And flash of kindred swords!

They tell me thou art rash and vain—
A searcher after fame—
That thou art striving but to gain
A long-enduring name—
That thou hast nerved the Afric's hand,
And steel'd the Afric's heart,
To shake aloft his vengeful brand,
And rend his chain apart.

Have I not known thee well, and read
Thy mighty purpose long?
And watched the trials which have made
Thy human spirit strong?
And shall the slanderer's demon breath
Avail with one like me,
To dim the sunshine of my faith
And earnest trust in thee?*

Go on—the dagger's point may glare
Amid thy pathway's gloom—
The fate which sternly threatens there
Is glorious martyrdom!
Then onward with a martyr's zeal—
Press on to thy reward—
The hour when man shall only kneel
Before his Father—God.

* Whittier wrote these lines before the spirit of "New Organization" had some upon him.—*Ed. Standard.*

For the National Anti-Slavery Standard.

New Organization.—Cause and Effect.

When we commenced the great moral movement, called the Anti-Slavery enterprise, we based all our arguments and our resulting actions on two grand principles, as set forth; the one in the Bible, the other in the Declaration of Independence.

1st. *God has made of one blood all nations of men.*

2d. *All men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.*

All the reasonings in favor of our cause, and all appeals in its favor, have been merely corollaries from these principles; they cover the whole ground in discussion, and are universally applicable wherever man and humanity are interested.

It was the boast of those who styled themselves Abolitionists, that, in the promulgation of our fundamental principles, we were not uttering sounds without meaning; that our principles were those of eternal truth, and we felt willing to abide their result on any and all application of them. We have have expressed to the world our detestation of the doctrine of expediency, as modern pharisees understood and expounded it. We have pursued a straight-forward, uncompromising path, regarding neither flatteries nor threats, but have endured the world's contumely and the Church's indifference, until, recently, the harsh tones of discord are heard among us, our brotherhood disorganized, our efforts crippled, and cause given for indifference to sneer and hatred to howl in triumph. The zealous philanthropist, toil-worn in the cause, has halted to see the onset, and has grieved to witness the scattering of freedom's hosts: he ponders, he wonders whence comes this turmoil—why this contention?

There is evidently a pausing in our ranks—a suppressed breathing of some of our friends is heard, for fear our principles had carried us too far and were hurrying us too fast. I have often asked why this commotion and division in our ranks; and I have thought the answer was at hand and the whole cause could be made out clearly.

In the commencement of our enterprise it was at the price of reputation that a man became an Abolitionist; indeed it was almost like baring the bosom to the uplifted arm of the assassin: the time-serving, popularity-hunting, and fat men of the land in all professions, cried, "mad dog" after us as we walked the streets; and the rabble rout, thus set on and encouraged by priest, magistrate, and tyrant, mobbed and murdered us. But a change has come over the aspect of the case; Abolitionists are now found in all ranks and grades of society; the timid are no longer fearful, for the owl has retired to her hole; the politician has ceased to mob, and, with one eye open to futurity, looks favorably on abolition; and even the "priest and the Levite" now claim to have bowels of compassion for the men who have fallen among thieves. Emphatically our cause is fast becoming popular, and the muddy eddies of the popular stream are mixing their turbid waters with the pure streams of truth and right.

There are two causes to which I ascribe all the commotions in our ranks; they are,

1st. *The ambition of the clergy.*

2nd. *The desire of some to limit the operation of principle.*

1st. I have no desire to injure the clergy, and I would here be silent concerning them, were I not obliged to speak of them in tracing cause and effect.

That the clergy should be jealous of their rights, and anxious to raise their profession, is natural and right enough; that they should endeavor to build up their body by aspiring to direct all the moral engines of the day, and even monopolizing the regulation of the valves of a nation's benevolence, is not to be wondered at; such has ever been their course since the time of the apostles and martyrs.—Such are some of the characteristics of the clergy of the present day; we see them constantly developed in the organized efforts put forth and constantly displayed in sectarian strifes and contentions, sectarian energies put forth and wasted for sectarian ends, under the garb of zeal "for the glory of God."

If we look at the clergy as they are, and as they generally have been, we find them standing aloof as a body from every reform in morals until it becomes popular; like dead fish they float with the stream, for it would disturb their pleasure to stem the tide of any great general sin, and particularly so in regard to the Anti-Slavery cause. They as a body have not only stood aloof, but have been, actually, among its most zealous opposers. The clergy lead and guide the church, hence the church is in the same moral latitude and longitude with her pilots. Here then is the gist of the cause of the division among us. The clergy have looked on with alarm at the sight of laymen using the pulpit ("that sacred place") to plead the cause of humanity, when the minister, who usually occupied it, refused to "plead the cause of the suffering and the dumb." They have seen, too, laymen become public religious teachers, and even women have poured out their feelings "in the sacred desk; and even sometimes the clergyman has been forsaken for the lay-lecturer; hence, when the Congregational clergy of Massachusetts had in solemn conclave assembled, they issued their "Brookfield Bull" to exclude from their pulpit,

"——— the thrilling tale
Of Carolina's high soul'd daughters."

Hence, too, the "clerical appeals," "pastoral letters," and other missives from those who set themselves up to breast the current of abolition and crush it in the bud; hence, too, the efforts of some who had never joined our ranks, (*because we were so ultra,*) in endeavoring to procure a more laxholding on to principle; softer denunciations of sin; milder methods of rebuke, and a more humble manner in urging truth and exposing wrong; hence has arisen the clerical cry against us, who are charitably styled "the tools of Garrison," that we would overturn the church and the world by the introduction of women into the sphere of man, and make the layman even with "the called of God."

2d. The desire of some to limit the operation of principle. As Abolitionists we have always avowed that our principles were our polar star—that is, that we were governed by them. The polar star revolves around the axis of the earth, and he who would gaze on the same spot in heaven for his guide would soon be without one, *his eye must follow the star*; so with a principle as a guide, we cannot always see at once where its adoption will lead us; circumstances will perhaps call for its application where we had never dreamed it would touch; yet, unless we are willing to be led wherever our principles will lead us, we had better throw them all at once away and be governed by expediency, controlled by circumstances, or what is as well, by nothing at all.

We should be ready to follow out our principles, even if in their application they should realize the imagination of the poet in the falling of the heavens. The church and the existing institutions of society are nothing when opposed to eternal truth, and if they clash with right fundamental principles, I care not for them; truth must and will have its sway. Who have endeavored to limit our principles and decide for us, thus far shall they lead you and no farther? I need spend no time to answer this question, whoever has watched the recent contest in our ranks possesses the answer.

There are some who have left the old standard of our society and are now ranged under the form of "New Organization," who have been pioneers in the cause, (I regret not the departure of others.) I am grieved to see them there, but I doubt not that they will find that fettered principle, and fettered truth will make but little headway; further experience will teach them a lesson I thought they had already learned.

GEO. L. LEROW.

Poughkeepsie, July, 1840.

Mirror of Liberty.

This journal which has been suspended for a time by the difficulties of Mr. Ruggles, has been revived and laid upon our table. We must admit that its execution is very fine. The editor says:—

"Although we have been much weather beaten since that period by the severe storms which we have been called to meet and to endure, we are still sea-worthy, and thank God and take courage, that we are permitted once more to unfurl our sail to the breeze on this the second anniversary day of the British West India Emancipation."

Olive Leaf.

The Olive Leaf, formerly edited by L. D. Johnson, is now under the editorial supervision of O. S. Bartles, and is published simultaneously at Providence, New-York and Boston, devoted mainly to the "Temperance Reform."

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our Publishing Agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

Local Agents for the Standard.

EDWARD M. DAVIS, Philadelphia, Penn.
JAMES M. MCKIM, " "
J. P. BISHOP, Boston, Mass.
WILLIAM APLIN, Providence, R. I.
LORRIN WHITING, South Canaan, Conn.
LUTHER MYRICK, Cazenovia, N. Y.
W. C. BLOSS, Rochester, N. Y.
JAMES COOPER, Williamson, Wayne Co., N. Y.
PLINY SEXTON, Palmyra, Wayne Co., N. Y.
J. C. HATHAWAY, Farmington, Ontario Co., N. Y.
WM. T. CRITTENDEN, Rushville, Ontario Co., N. Y.
WM. P. POWELL, No. 61 Cherry st., New-York City.
THOMAS MCCLINTOCK, Waterloo, N. Y.
MORRIS EARLE, Penn Yan, Yates Co., N. Y.
ROBERT H. FOLGER, Massillon, Ohio.
BENJAMIN BOWEN, Pittsburgh, Pennsylvania.
NATHAN W. WHITMORE, Dixons, Ferry-Lee Co., Ill.

Travelling Agents.

JAMES B. RICHARDS, Mass., P. O. address, Boston.
WM. O. DUVALL, N. Y. " " " Port Byron,
LORENZO HATHAWAY, N. Y., Farmington, Ontario Co.
M. M. POTTER, N. Y., Oswego.
CYRUS COLE, N. Y., Monroe Co., Egypt.
CHARLES STEARNS, Mass. P. O. Springfield.
E. D. HUDSON, Conn. P. O., Hartford.
CYRUS M. BURLEIGH, Conn. P. O., Plainfield.
JARED S. BRAINARD, Conn., P. O. Killingly.
ABEL TANNER, R. I., P. O. Providence.

GENERAL INTELLIGENCE.

From the N. Y. Journal of Commerce.

Three days later from Europe.

By the steam ship Acadia, at Boston, from Liverpool, we have London papers to the evening of the 3d inst., and Liverpool to the 4th.

The Arcadia left Liverpool at 3 P. M. on the 4th, arrived off Halifax at 7 A. M. of the 15th, in 10 days 16 hours.—She was delayed by fog 10 hours, and did not get into port until 5 P. M. She remained there six hours, and at 11 P. M. left for Boston, and made the passage in thirty-four hours.

The recent turn of affairs in regard to the Turkish and Egyptian question, has created a strong sensation in France; which feels its pride wounded by being omitted from the treaty between England, Russia, and other powers, for the adjustment of that dispute. There was even talk of war; and some warlike demonstration had been made on the part of France. But in our opinion there is no danger of actual war. The occasion is not sufficient, and there are too many counteracting motives and tendencies, to render such an event probable. The case is rightly viewed, as we deem it, in the extract copied below from the London Morning Herald.

There are no later advices from China. The over-land mail would be due about the 8th of August.

London Money Market, Aug. 3.—Consols may be quoted at present for the account 90 1-8, have been 90 1-4; money 89 7-8a90; Exchequer bills 22a24 premium; Bank Stock 173a174; India Stock 252a254.

One and a half P. M.—Consols continue in a very uncertain state, owing to various reports, such as a Message to the House this evening for a supply of seamen; that an express had arrived from Paris, bringing the funds lower, and two more ordinances were expected every day to be issued. These reports had the effect to lower Consols from 90 1-4 to 89 7-8, at which price they are at present. Both the British and Foreign markets have a gloomy appearance. Exchequer Bills 22a24; India Bonds 2 dis. *a* par; Bank Stock 173 1-4; India do 253 1-2a252 1-2.

Paris, Aug 1.—Five per cents began at 113f. 90, rose to 114f. 10, and left off at 113f. 50; Threes 82f. 20, rose to 82f. 50, and left off at 82f.

Liverpool, August 3.—The weather for July has been most unfavorable, and threatened the destruction of the harvest. It has, however, latterly looked up, and the present indications are that it may yet be saved; however, there will not now be an average crop.

The Liverpool papers say that for the last few weeks there had been a considerable revival of export of manufactured goods to the United States.

There was a serious riot at Lancaster on the 26th, growing out of the dislike of the lower classes to the constabulary forces. A regular battle ensued, and many persons were seriously injured. The police were defeated.

The South Astralian Register mentions the discovery of an inhabited island in latitude 15 37 South, and longitude 174 25 West. It was large and wooded, and apparently thickly inhabited. It was named Brinsmade's Island.

The increase in the circulation of London newspapers since the reduction of the stamp duty, has been, annually, 9,885,943, or forty-seven per centum on the previous circulation. The increase in the English provincials has been 11,370,452, or 137; Scotch, 1,320,006, or forty-nine per centum; and Irish, 364,452, or seven per centum on former circulation.

Late accounts from Paris state that a rumor was prevalent that the King of the French was suffering under an affection of the heart, which inspired uneasiness in the minds of his friends.

The French squadron, commanded by Admiral Mackau, had sailed from Cherburgh for the La Plata.

North Shields, August 1.—An important seizure has been made on board the American ship, Charles Carroll, Grosier, arrived here this week from Rotterdam, of a chest, containing forty-one packages of sewing silk. The Carroll sailed from Leghorn for Rotterdam, and thence arrived here. The seizure was made by Mr. James Macdonald, tide surveyor.

The Maine Boundary.—The British Exploring Commissioners, Messrs. Mudge and Featherstonhaugh, arrive at the following extraordinary conclusion:

"We report, that we have found a line of highlands agreeing with the language of the second article of the treaty of 1783, extending from the northwestermost head of the Connecticut river to the sources of the Chaudiere, and passing thence in a north-easterly direction, *south of the Restuc*, to the Bay of Chaleurs.

"We further report, that there does not exist in the disputed territory any other line of highlands which is in accordance with the second article of the treaty of 1783, and that the line which is claimed on the part of the United States as the line of highlands of the treaty of 1783 does not pass nearer than from 40 to 50 miles of the north-westernmost head of the Connecticut River, and therefore has no pretension to be put forward as the line intended by the treaty of 1783."

The report (says the Liverpool Times,) is accompanied by a number of maps, one of them marked A, exhibiting all the lines of Highlands existing in the disputed territory, and certainly nothing can apparently be more distinct than the line of heights on which the British Government founds its claim. In this line some of the mountains rise to the height of two thousand feet, others of nineteen hundred, and the mass of them seem to be a thousand feet in elevation. It further appears that a considerable portion of the line of mountains on Mr. Barnum's map, on which the people of Maine principally rest their claim, has no existence whatever, the country being perfectly level. This is, of course, an *ex parte* statement, but if the face of the territory should be found by the arbitrator to whom the whole question is to be referred, if the British and American Commissioners should not agree, to be as described by Col. Mudge and Mr. Featherstonhaugh, there can be little doubt that the greater portion, if not the whole, will be awarded to this country.

London, August 3, (*evening.*)—We have received the whole of the Paris Journals of Friday and Saturday, together with Madrid papers of the 25th ult.—and from both interesting extracts will be found in another part of the Sun. The tone of the French Journals is still warlike, though a good deal moderated since Wednesday last. The shout "War with England," sounds ridiculous after common sense has put the question "What about?" But the Government has nevertheless proceeded to redeem the pledge which it gave, to be prepared against any emergency. The Moniteur of Saturday publishes two Royal decrees dated the 29th of July—the first calling into active service, from the 9th inst. all the young conscripts of the second portion of the contingent of 1836, and all that are still disposable of the contingent of 1839; the second Royal ordinance authorises the Minister of Marine to open extraordinary credits for increasing, by 10,000 men, the effective force of the navy, besides five ships of the line, thirteen frigates, and nine steamers. Admiral Roussin is also preparing an extensive promotion, in order to fill up the staff of the fleet; so that in every public department, as much energy is now displayed by the French Government, as if war, on the most extensive scale, had actually been declared.

But notwithstanding these notes of preparation, we do not believe that the peace of Europe will be disturbed at present. Louis Phillippe has no inclination to go to war about an affair in which France has no more interest than any of the other powers; and although M. Thiers may pant to distinguish himself as the Napoleon of the Cabinet, we hardly believe that even he would embroil Europe to augment a reputation for accomplished statesmanship.

The number of soldiers which the two ordinances, first above mentioned, called into service, was estimated in Paris at 130,000. The additions to the cavalry regiments which these ordinances necessarily contemplate, were calculated at 15,000 men. To mount these soldiers it was said to be the intention of government to seize upon the horses of the gendarmes throughout the kingdom, and to pay for them (each gendarme being the proprietor of his own horse) at the rate of 800 francs (32) each.

The first effect of these ordinances upon the funds was unfavorable. A reaction subsequently took place, and stocks recovered. If our private correspondent be well informed, further improvement may be expected, for he asserts that although much hurt by the proceedings of Lord Palmerston (who has all credit of the new treaty) King Louis Phillipe was still determined on cultivating the friendship of this country, and on maintaining general peace. Still it would appear that the most sanguine in their hopes that war will be averted, were compelled to admit that chance might defeat the intention of his Majesty, and involve the world in hostility.

In corroboration of our own correspondent's impression, the ministerial journals before us are less violent than those of Friday. The *Debats* abstains altogether from comment.

Among the minor incidents connected with this subject referred to in the papers, are the sudden return of Lord Granville to Paris, and the despatch of Count Walewski, a son of the Emperor Napoleon, to Alexandria, by M. Thiers, on a secret mission.

The Paris *Commerce*, in alluding to the state of the Bourse, says—"Considerable alarm has for some days prevailed relative to the extensive fluctuations in the funds.—

POETRY.

Stanzas.

I've sat and seen one bright wave chase
Its fellow on the strand,
Then fall away, nor leave a trace
Upon the printless sand;
Though scarce the pebbles felt the shock,
The waves had worn the solid rock!

I've sat and heard the Autumn wind
Amid the branches play,
So softly mild, so blandly kind,
It scarcely stirred the spray;
Yet soon it bore Spring's verdant birth,
To wither on its native earth.

I've sat and seen the evening sun
Sink from the golden sky,
His long, bright race of glory run,
And close his golden eye;
So slow he passed, scarce changed the light,
And yet he left the world in night.

And like yon sea is Human Life—
Events, like billows, roll;
Moment on moment, strife on strife,
That change us to the soul;
And joys, like Autumn leaves fall fast—
Hope sets—and Being's light is past.

I've stood on Earth's most daring height,
And seen day's ruler rise
In his magnificence of light
To triumph through the skies;
And all the darkness of the world
Far from his shining presence hurled.

All, too, that fades upon the earth,
Too weak to linger here,
Re-blossoms with a second birth,
To deck the coming year;
Shall Hope, then, Man's eternal dower,
Be frailer than a fading flower!

Ah, no! like Autumn leaves that die,
That bloom again in Spring,
Fresh joys shall rise from those gone by,
And purer incense bring;
And when, like suns, Hope sets in night,
Shall she not beam from worlds more bright!

Reform Song.

BY MISS MARTINEAU.

Now is the day, and now is the hour!
Freedom is our nation's dower,
Put we forth a nation's power,
Struggling to be free!

Raise your front the foe to daunt!
Bide no more the snare, the taunt!
Peal to highest Heaven the chant,—
"Law and Liberty."

Gather like the muttering storm!
Wake your thunders for *reform!*
Bear not, like the trodden worm,
Scorn and mockery!

Waking from their guilty trance,
Shrink the foes as storms advance,
Scathed beneath a nation's glance,—
Where's their bravery!

Waves on waves compose the main;—
Mountains rise by grain on grain;—
Men an empire might sustain
Knit in unity.

Who shall check the ocean tide!—
Who o'erthrow the mountain's pride!—
Who a nation's strength deride,
Spurning slavery!

Hearts in mutual faith secure,
Hands from spoil and treachery pure,
Tongues that meaner oaths abjure—
These shall make us free!

Bend the knee and bear the brow!
God our guide, will hear us now!
Peal to highest heaven the vow,—
"Law and Liberty."

To a Water Fowl.

BY WILLIAM CULLEN BRYANT.

Whither, 'midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue,
Thy solitary way!

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean's side!

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the thin cold atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer-home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

The Setting Sun.

How fine has the day been, how bright was the sun,
How lovely and joyful the course that he run,
Though he rose in a mist when his race he begun,
And there followed some droppings of rain!
But now the fair traveler's come to the west,
His rays are all gold, and his beauties are best;
He paints the sky gay as he sinks to his rest,
And foretells a bright rising again.

Just such is the Christian. His course he begins
Like the sun in a mist, when he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way:
But when he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array.

The Hand Divine.

The impress of a Hand Divine
On every thing I see;
The humblest flower—the tenderest vine,
Speak of a Deity.

There's not a plant that decks the spring,
A blossom, or a rose—
A blade of grass—an insect's wing—
But heavenly wisdom shows.

'Twas He who gave the lily birth,
And made the worlds on high—
In beauty spread the teeming earth—
The God forever nigh.

Centennial Celebration at Cherry Valley, Otsego County.

The Cherry Valley Gazette of Wednesday last contains a full account of the interesting proceedings at that place on the 4th inst. We regret that our limited space compels us to exclude any part of the proceedings. The following remarks of Judge Hammond, formerly of this city, and the reply made by Governor Seward, will be found well worthy of perusal.—*Albany Jour.*

At the dinner table, Robert Campbell, Esquire, of Cooperstown presiding, after the removal of the cloth the following prefatory remarks and toast was offered by Judge Hammond.

"One hundred years ago the rich lawn which overspreads this beautiful Valley, was first pressed by the foot of civilized man. Sixty-four years ago the sun rose on a population sparsely scattered over the fairest portion of a great Continent, dependent upon and governed by a Monarch separated from them by an ocean three thousand miles in width. That same sun set upon the same people free and independent.

"Since that day the tide of our national prosperity, (thanks to a beneficent Providence,) has flowed quietly and steadily onward, and we are now a great, free and happy nation. No wonder then, that on this double celebration, every countenance I behold is lighted with joy and exultation. Party jealousies and political differences, those smaller evils which always accompany that best gift of Heaven, liberty, can have no place here. All of us admire the fortitude, and lament the sufferings, and venerate the virtues, and exult in the success of the patriotic Pioneers—all rejoice in the independence of this country—and all cordially approve of the principles which excited our fathers to declare that Independence. To add still higher to the enjoyment of the festivities of the day we have been honored with the presence of the venerable and venerated head of the Literary Institutions of the Empire State, (whose shining talents and high personal merit would render him an ornament to any Literary Institution on the Globe,) and of his Excellency the Governor of the State. He too, who is emphatically the Representative of the whole people of New-York, on this our national jubilee, has chosen to repose himself upon this quiet spot in the troubled ocean of political life.

"Although at other times the spirit of party may howl around; *here*, on this hallowed day, without one discordant note all hearts unite in the shout for Independence, Liberty, Union and the Constitution.

"Mr. President: In behalf of the Committee of Arrangements, I take great pleasure, and I am sure it will be highly gratifying to this company while I propose to you the health of

Our Fellow-Citizen, William H. Seward, Governor of this State—of the Empire State. We hail his appearance on an occasion so interesting and we appreciate the honor he does us by becoming our Guest.

"No higher evidence can be furnished of exalted talents and distinguished personal merit than an election to the first office in the State by the voluntary suffrages of a great, free, intelligent and virtuous people."

The Governor replied as follows:

"Ours is a country in which all that is old is yet new. We may deceive ourselves with the belief that we have antiquity, but we no where find its ruins. I have been impressed with this in looking upon the celebration of the foundation of this beautiful town while all around me are evidences of youthfulness and prosperity. I have always desired to visit this place so long an outpost of civilization in the western forests. Your annals have been made interesting by the fortitude, energy, and enterprise of your forefathers, and memorable by the perils, privations, and desolations of savage warfare. I have desired to see for myself the valleys of Otsego, through which the Susquehannah extends his arms and entwines his fingers with the tributaries of the Mohawk as if to divert that gentle river from its allegiance to the Hudson. If I could have chosen the time for a visit here it would have been on this occasion, when the political excitement, unavoidable in a country where the conduct of rulers is watched with the jealousy of freemen, is temporarily allayed, and the discordant elements of party strife are hushed under the influence of recollections of a common ancestry and common sufferings in the cause of liberty.

"Our gifted orator has given us your entire local and domestic history. Does it not seem strange that so many extraordinary changes, so many important events and so many thrilling incidents have occurred in the lapse of one hundred years? An hundred years! how short a period! That life is considered short which does not reach fifty years, and that one is only very long which comprises an hundred. An hundred years! An hundred times this period of twelve months which the Earth requires for the irrigation of its soil and production of fruits; an hundred times this circle of three hundred and sixty-five days: days that so often pass like a dream and are noted "but by their loss." Who that places a tomb stone in the village church-yard to the memory of a departed friend, would not sigh to think that monument of his affection will must to the earth and his friend occupy an undistinguished grave within an hundred years? Who, that establishes a constitution, invents an engine, teaches a new science, or founds a new sect, would be content that his community, his invention, his science, or his creed should give place to new discoveries within an hundred years?—Yet an hundred years is no unimportant portion of time. It includes the period of four generations. In a single century four thousand millions of human beings appear on the earth, act their busy parts and sink into its peaceful bosom. A little more than half that period carries us back to the time when this great and free empire now respected in every land had no place among the nations of the earth. Only an hundred times has the scythe passed over this valley since your ancestors pursued their weary way up the Mohawk and over those hills and planted here the first settlement of the Anglo-saxon race west of the Hudson. They found the Six Nations here as confident of perpetual enjoyment of this fair land as we now are. And yet so soon the tide of emigration has flowed over this valley and filled the valleys of the Ohio, and the Wabash, and the Mississippi, and the Missouri, and now scarcely the name of the Six Nations remains. Only twice an hundred years have elapsed since the first navigator entered the Bay of New-York, and not four centuries have passed since Columbus astonished the world with the discovery of this great continent. It is only ten centuries since all Europe moved by wild fanaticism poured her embattled hosts upon the fields of Palestine, and less than sixty times an hundred years, according to our accustomed chronology, carry us back to the epoch when there was no time, nor light, nor life, nor earth, nor heavens, and God said let all these be, and they were.

We have reviewed the record of the last hundred years concerning the inhabitants of this beautiful valley. What is its more general history, and what is its promise of the future?—Alas! that it must be said, although the spirit of Christianity has diffused a wider and warmer influence than ever before, yet the last century, like the fifty-seven that preceded it, has been filled with the calamities of mankind. It dawned upon one broad scene of war, extending throughout England, Russia, Prussia, Poland, Spain, Bavaria, Sardinia and Russia. Through a period of eighty years, with occasional intervals of partial peace, the fires of war burned over the continent of Europe, often extending desolation into Asia, Africa, and even this new and remote continent, until, within our own recollection, the world's Great Disturber was confined on the rock of St. Helena, and the exhausted nations found repose and peace. No nation has escaped the evils of war, and few have been exempt from Revolution. Hostile armies have overrun France, Holland, Saxony, Belgium, Bavaria, Sardinia, Spain, Portugal, Italy, Austria, Hungary, Prussia and other German States, Poland, Russia and Switzerland, Egypt and Persia, and all the States of North and South America. Some maintained their sovereignty, some received their independence, and others have gone down forever. No wonder that the pious and benevolent poet exclaimed,

"My ear is pain'd
My soul is sick, with every day's report
Of wrong and outrage with which earth is fill'd."

The occupation of man has been war, his ambition conquest, his enjoyment rapine and bloodshed.

Yet dark as the picture of the last century seems, it is relieved by lights more cheering than any that has shown upon our race in the previous course of time. The human mind has advanced with unparalleled rapidity in discoveries in science and the arts. Civilization has been carried into new regions, and has distributed more equally than ever heretofore the enjoyments and comforts of life. The education which an hundred years ago was a privilege of the few is now acknowledged to be the right of all. What were luxuries an hundred years ago are common enjoyments now. A renovating spirit is abroad in the world. The slave trade, an hundred years ago regarded as lawful commerce by all Christian nations is now denounced as Piracy by most civilized States, and the rights of man are secured by benign and wholesome laws. All expense and delay in passing and transportation from place to place are an incumbrance upon human labor.—Yet it seems as if it were but yesterday since we learned that burthens may be more cheaply carried on parallel iron rails than on the rough and unequal surface of the ground, and now rail-roads are common thorough fares, and animal force is too feeble an agent for locomotion. A gentleman upon whom age seemed to have lightly laid his hand told me that less than forty years since he dined with Chancellor Livingston at Paris. The party was composed of statesmen and men of science. The patience of the guest was exhausted by a visionary youth named Fulton, who engrossed the conversation by an argument to prove that if he could obtain a small fund he could construct a boat to be propelled by the power of steam and navigate the Hudson river with the velocity of four miles an hour! Those who reflect upon the rapidity with which intelligence, social, commercial and political, is diffused throughout our country and the civilized world, will hardly believe that an hundred years ago scarcely a dozen vessels arrived in all our ports from Europe, and that seventy-six years ago a mail coach was unknown. The object of all government is the welfare of the governed, yet it is only sixty-five years since this model of practical, permanent and free republican government was set up for the maintenance of American liberty and to animate the hopes and efforts of mankind. The religion of the cross is carried farther and more effectively now than under the banner of Constantine or even the preaching of the Apostles. The philosophy of Bacon, and the Newtonian and Copernican systems were taught an hundred years ago and alchymy after long abuses of the credulity of mankind has introduced the elements of Chemistry, but the practical advantages resulting from all these sciences have been realized chiefly within an hundred years.

I lately met the Secretary of an Eastern Prince. He was a man of education and refinement and had been selected by his master to make a gorgeous present of Eastern luxuries acceptable to the President of the United States. We were standing near an almost speaking bust of Washington. I asked him if he knew the likeness.—He answered in the negative. I told him that it was Washington, the deliverer, the father of our country, but he had never read, had never heard of Washington. I confess that I was astonished to find a man who had never read or heard of Washington, but I was no longer surprised that the Sultan of Muscat was a despot and his subjects slaves. If the principles of civil liberty are so imperfectly understood now what could have been the condition of human rights before the day of Sicard, La Fayette, Wilberforce, Paine, Jefferson, Hamilton and Washington! How obscure must have been the science of laws before Montesquieu, Puffendorf, Blackstone, Bentham and Livingston reduced it to form and symmetry!—How limited would be our knowledge of history if we were deprived of the writings of Rollin, Robertson, Leland, Hume, Gillies, Littleton, Priestly, Marshall, Russell, Roscoe, Gibbon, Hallam and Raynal. How has the human mind been enlightened in that most mysterious of all mysteries, itself, by the philosophy of Stuart, Reid and Brown! How has theology and moral science been enriched by Edwards, Jenyns, Paley, Zimmerman, Johnson and Ferguson! In natural philosophy what a blank would be produced by striking out the discoveries of Herschell, Halle, Franklin, Davy, Rumford and Delonti!—How profitless would be our researches in natural history without Linnæus and Buffon for our guides. What would we have known of political economy but for the writings of Malthus, Smith and Say! We can scarce conceive of literature destitute of the works of Cowper, Pope, Thompson, Beattie, Gray, Gay, Goldsmith, Johnson, McPherson, Roscoe, Scott, Burns, Goeth, Byron and Moore,

In even such a superficial review as this of the contributions of the last century to the knowledge, virtue and happiness of our race, we forget that the human mind has been two thirds of the whole period stretched in the excitement of war, and that what it has accomplished in the way of science and art, has been in its occasional seasons of repose from the study and occupation of arms, that what has been expended in establishing schools, colleges and seminaries, and in making roads and canals, has been only what has been saved from the prodigality of war. Happy, thrice happy will it be for us and for mankind if we extract from the history of the lost century its true philosophy. Among its instructions are of a certainty these truths; that peace is indispensable to the improvement and happiness of man; that improvement is his highest duty, and arts not arms his right occupation; that Republican government resting upon equal and universal suffrage can only secure an exemption from the ambition of conquest and the popular discontents which involve nations in foreign wars and civil commotions; and that a Republican Government resting upon universal and equal suffrage can only be maintained in a community where education is universally enjoyed, and where internal improvements bind together the various portions of the country in a community of interest and affection. Let us then extend our system of schools and our churches and take care that every child in the state whatever be his faith, his language, his condition or his circumstances or those of his parents is brought to the instruction of these schools and churches. Let us do this, and let us put steam upon the land and steam upon the river and the sea, and the glorious career which our country has just entered will continue to be more successful and more glorious still. Those who shall celebrate the next centennial anniversary will bless our memories and the great prediction of our religion will no longer seem apocryphal that a time is coming when the nations shall live in peace and the knowledge of the Lord shall extend over the whole earth."

By the Governor. Cherry Valley, fortunate in the fertility of its soil, and in the intelligence and virtues of its inhabitants, its early annals constitute a chapter of most thrilling interest in the history of the State.

Southern Notions of the Yankees.

Suppose a farmer in Vermont has six sons; one, perhaps, will remain to be a stay and staff to the good old man when he totters down the hill towards the sunset of life; but another first gets to be a schoolmaster, then studies law, flourishes a time before the courts, goes to Congress, and finally is governor of a state.

A third pushes off on foot to Boston, drives a stage for a time, then tends a bar in a tavern for a while, and at last is taken as clerk into a store. Here he gains the confidence of his employers, at twenty-one is admitted into partnership, and is soon a merchant of established reputation. The fourth is a wild, roving fellow, who first goes to sea before the mast; but the Yankee is still in him, and, his wild oats beings sown, he at length becomes captain of a packet, and, at the age of fifty, is a weather beaten seaman, and retires upon a comfortable income.

The fifth is a pedlar, and circulates tin ware for half a dozen years throughout the Southern States. He then goes on a hunting expedition to the Rocky Mountains; after his return, he officiates as steward on board a Mississippi steamboat. Being of a musical turn, he joins a caravan, and plays the clarionet through all the principal cities of the United States. He then shoots off to Kentucky, where he keeps school for a short time. He next removes to Alabama, where with a capital of two or three thousand dollars, which he has saved, he sets up a store in a new town, still covered with stumps. The town increases, and our young merchant flourishes. In due time, he has extensive cotton lands. These he cultivates with care, and, year by year, adding acre to acre, becomes a wealthy planter, respected and beloved by all around him.

The sixth is a favorite son, and, like most favorites, comes very near being spoiled. He is sent to college, and there acquires some knowledge and a good estimation of himself. But he chances to be sent to one of those colleges, where there is little intercourse between the pupil and instructor, and where a parcel of young men are left without rudder or compass at the most stormy and dangerous period of life. He catches, therefore, the infection of bad principles, and goes forth with a diseased and impure spirit to the world.

He is bred a lawyer, he has talents, perhaps genius; he commences life with fair prospects, but still with the idea that fortune is to come without being obtained by effort. He is disappointed, and becomes dissipated; he loses his friends, and is on the point of being lost to society; but the Yankee is still in him. His father's honorable example, his mother's religious counsel, come to his aid. The good and evil are at strife, but the former prevails; he shakes off his indolence, he tramples his vices beneath his feet.

He makes a bold effort, and removes to the wide valley of the Mississippi; he establishes himself as a lawyer in the vicinity of some court-house, still surrounded with the relics of the forest. He devotes himself carefully to his profession, and, at the age of forty is honored and respected as the chief justice of the state. Such or something like this, is the history of many a New England farmer's family.

Fording the Arkansas.

On our return travel from Santa Fe, Governor Amigo gave us an escort of twenty-five Spanish soldiers commanded by Tenient, or Lieut. Hernandez. They were to see us as far as the Arkansas and then leave us to our fate. We traveled by the Semirone road, a shallow stream which affords to the trader the advantage of water, but not a stick of brush or timber grows upon its banks. In dry weather this want of wood presents no serious inconvenience to the trader, as the "Buffalo chips" are found in abundance, and make excellent fuel: but when rain overtakes travelers on this portion of the road severe privation is the consequence. Our party suffered this privation only for about eighteen hours. A cold wind come on, accompanied with heavy rain, soon after we started upon our afternoon travel. Night descended, and still the rain continued. We held on our course, for we had left the Semirone in the morning, and there was no chance now of either wood or water until we could reach the Arkansas. We continued traveling in the dark until the mules began to give out, and we had completely lost the track. Endurance was our only resource and we halted.

The Spaniards have a kind of fine sweet flour made of pounded corn, sugar, and stale crumbs, which they carry in bags to use upon such emergencies as the present. A little rain water was scooped up from hollows in the ground, and a cold porridge was soon made that was by no means unpalatable. We turned our animals loose and prepared ourselves to make the best of our situations. The Spanish soldiers kept guard during the night, and our only care was to make ourselves as comfortable as possible. We rolled ourselves in our buffalo robes, and after listening a while to the dull moaning of chill night wind;—the dash of the rain, at intervals swift and heavy, and again dying away; the quick challenge of the sentinels from one to the other, Quien vive? and the watch word in answer, Mejico: after listening to these sounds for a short time we fell into profound slumber, and did not awake until the Spaniards in the earliest light of morning,—had again prepared for us the dish of cold porridge.

We soon resumed our travel, for to reach the Arkansas was now an imperative necessity. Four mules had died during the night from fatigue, want of water, and the cold during the night, and the poor dispirited beasts remaining could now scarcely crawl. After two hours travel we distinguished trees in the distance, and at 8 o'clock A. M. we were camped on the banks of the Arkansas. We rested the remainder of the day, allowing the animals to graze and recruit, and the next morning after breakfast commenced fording the formidable river that crossed our path. Before starting, however, we had a little incident with a band of buffalos worth nothing. A large herd came to the opposite bank of the stream to drink, and a little wooded island interposing our presence was not perceived. Our Spanish escort had with them a brass six pounder, which they levelled at the drinking herd, and blazed away. The ball passed over the island, skimmed the water, and plunged into the opposite bank in the very centre of the herd; but none of the band were hurt, or if they were they managed to get away, and that in such a hurry that in two moments not a buffalo was in sight.

We had five wagons with ten mules to each. After choosing the most favorable place to cross, the mules, without much difficulty, were led into the water, dragging the lumbering wagons after them; and here was a scene for Hogarth. Some of the Spanish servants stripped off their clothing, and waded the stream with nothing on them but a cloth wound round their middles, in the common Indian mode. The wagons were drawn slowly through the water by the mules; the Spanish traders, folded closely in their blankets and mounted chiefly on mules, followed, driving their long iron spurs into the lazy animals, while the soldiers, who were now to leave us, remained upon the Mexican side of the river waving their hats to us and shouting A Dios, at the top of their voices, as we arrived upon the opposite bank. We were now standing once more upon the soil of the United States. The Spaniards cast many a longing, lingering look behind at the land they were leaving, but our hearts were bounding with thoughts of home, and we cheered the Mexican strangers with *bienviendo* to the U. States.—*N. O. Pic.*

Orpheus in Kentucky: Or, the Forced Fiddler.

BY DENIS DEFOE.

"Often our seers and poets have confest
That music's force can tame the furious breast—
Can make the wolf or foaming bear restrain
His rage—the lion drop his crested mane."

Prior.

Chateubriand has a pleasant story, which we would not for worlds believe to be pure invention however, in our cooler moments we may suspect it, about the very gentlemanly behavior of a rattle-snake with whom he brushed up a psssing acquaintance beneath the cataract of Niagara. In consequence of his great powers of tongue, his stinging sarcasm, and backbiting propensities, Chateaubriand and his friends very much dreaded too close an intimacy with this very showy-looking denizen of the woods; and as he was beginning to manifest signs of displeasure at the abrupt intrusion of an European party upon his privacy, it was the most fortunate circumstance in the world, quoth Chateaubriand, that one of the gentlemen in his company bethought him of pulling a flute out of his pocket, and trying the effect of a tune. Lo and behold you! this most cultivated of rattle snakes forthwith manifested a very admirable *dilettante* taste for music—became charmed into quietude by the sweet strains poured forth from the Frenchman's *fluto magico*, and repaid the gentleman's double tonguing by abstaining from any tonguing of his own, and suffering the party to proceed without molestation. We propose to hang up as a pendant for this fanciful sketch of Chateubriand's a real fact which occurred some time since in the backwoods of America.

Ephraim Elbow, a Kentuckian, of the genuine breed, possessed a talent which made him very popular in a thinly-inhabited country. He was an accomplished player on the fiddle; and at the dances with which the settlers cheered the long winter nights, each giving a rude but truly jocund entertainment in succession, Ephraim was sure to be an invited guest. He was a good fellow, and a capital hand at spinning "a tough yarn," a quality for which most Kentuckians are conspicuous; and when to this was added the rare talent of playing dancing tunes very respectably on the violin, it will be readily inferred that he was judged no small acquisition to these rustic parties.

Upon one occasion it happened that Ephraim staid for rather a longer period than usual at one of these dances, partly detained by the potency and other excellent qualities of the liquor, which was served by the proprietor of the log-house, partly by a little flirtation, verging upon matrimony, in which he happened just then to be engaged. As he was wending his way homeward, the first grey light of morning was beginning to peep over the Eastern hills. Ephraim had just arrived at an old clearing near the edge of the woods, upon which stood the withering frame of a dilapidated log-hut. Here he sat down for an instant to rest his wearied limbs, for he had danced and played all night, and to muse on the beauties of face, form, and mind, which centred in the future Mrs. Elbow.

Suddenly a terrific howling came from all sides on his ears, and imagine his horror when he found himself beset in every direction by an immense pack of wolves!

They had scented him from afar, and on they came at full speed, excessively pleased with the prospect of so savory a breakfast. A flying assault of Platoff's Cossacks never produced greater consternation in the breasts of Napoleon's *militaires* at the retreat from Moscow.

Ephraim remained for an instant horror-chained to the spot; the next he bounded up from the block on which he was seated, like a man struck through the heart by a musket-ball, and rushed into the interior of the hut; the door stood wide open, and he made a violent effort to close it, but its rusty treacherous hinges gave way, and it fell to the ground. Here was a new consternation.

Ephraim remained not an instant left for reflection. The foe was fast closing upon him. They howled, as it were, in his very ear, and with terrific loudness. Ephraim thought he had never heard sounds so loud before. He sprang upon a beam with a degree of agility which would make the fortune of Hervio Nano, the Man-Fly. The wolves were now in the log-house.

Ephraim sprang to a second and still higher beam; but the foremost of the pack had already reached the first. They were evidently bent upon breakfasting in the log-house.

Great as had been Ephraim's consternation,—and hurried as his retreat had been into the interior of the hut, he had not deserted his beloved fiddle. It was partly through instinct, that he had held both fiddle and bow firmly grasped in his left hand, partly through the esteem in which he held it, for it was a very capital violin, and a new purchase. To that violin, strange as it may appear its owner was indebted for his life.

Ephraim was not much of a scholar; but as Tom Moore says in his cutting address to Sir Hudson Lowe, "perhaps he'd read or heard repeated," the well known line—

"Music hath charms to soothe the savage breast!" At all events the thought struck him—and a lucky one it was—that it might be of use, and could do no harm, to try the effect of the "concord of sweet sounds" on the furious beasts by which he was surrounded. *Hey presto!* he struck up, with a nervous twitch of the elbow, the briskest tune in existence—to wit, *Yankee Doodle!*

The effect which it produced was truly miraculous. All the stores of the art-magical could accomplish nothing like it. The wolves gave over their howling in an instant. A while ago they were bristling with rage—apparently untameable as hyenas, and the frightful monotony of their howls was only varied here and there by an angry bark, as one of the most forward of the pack bared his gleaming tusks. In fact the party became pleased and attentive listeners.

It was a curious audience for which Ephraim was developing the precious mysteries of his art. A Swiss at the loved sounds of the *Ronz des Vaches*, a Scotchman at hearing *Robin Adair*, an Irishman at the inspiring strain of *Garryowen*, played in a foreign land, would not sympathise with the melody more deeply.

But the wolves were only too attentive, and too anxious to witness the manifestation of Ephraim's powers. The thing became frightfully tiresome, an "awful" pain took possession of his elbow and fore-arm, and the limb itself was ready to drop off. He found that his capabilities of endurance had never been so pinchingly taxed by a party of fifty country-dancers, as by a single pack of wolves. He could hold out no longer—he stopped playing for an instant. Growl! growl! jump! jump! One of the longest tusked of the animals came within two inches of his leg at that last bound. Here was certainly a pressing call for the renewal of his orchestral labors.

To the diabolical fatigue of his elbow, a new grief was added. The morning was exceedingly cold; and Ephraim's fingers at length became benumbed—almost frozen. "Stopping was out of the question—in two senses.—He wisely continued scraping the strings; and the music which he elicited, though Old Bull would scarcely have acknowledged it for legitimate, was considered very passable by his audience.—Probably none of them had a correctly educated ear, there being no Italian Opera in all Kentucky.

Ephraim's visiters were resolutely bent upon having either the fiddling or the fiddler, and with the Kentuckian it was evidently a question of being eaten up, or continuing the music. Snap went string after string. Catgut is not indestructable asphaltus, and horse-hair will not last forever. Another crack! Good lack, there is the third string gone, and the bass alone remains.—That single bass-string was more valuable to Ephraim than even the illustrious bass-string of Paganini. But the few gruff notes which Ephraim was able to elicit from this string, were evidently dissatisfactory to their worships the wolves. Their ears were spoiled by the superior music which they had heard in the early part of the concert, when Ephraim's elbow was almost "as fresh as a daisy." An occasional growl from his long-tailed critics made Ephraim start, and scrape upon his single string with vastly increased emphasis.

Just at this important conjuncture, when they were beginning to show their teeth, and snarl pretty freely, like other concert-critics, and when the conclusion to which they had arrived, seemed to be, "We've had enough of it"—a party of Ephraim's neighbors, armed with axes, on their way to the woods, made their appearance, and the wolves, to this luckiest of fiddler's great relief affrighted by the sight of a number of men in company, made a precipitate retreat to the woods.

"I guess," was Ephraim's remark, when he had descended, "I played a tarnation deal more this mornin' than if I had been playin' for a wager!"—*London Magazine for June*, 1840.

The People of France—high and low—are thus described by the Rev. Mr. Breckenridge, in his "Memoranda of Foreign Travel."

"Of the people themselves, I had no juster ideas than of their places of abode. The French of the upper classes are totally misconceived by us. There is nothing of that frivolity and exaggerated lightness of manner, which have grown into a proverb through the hereditary malice of the English; but the same dignity, self-possession, and gentleness, which characterize gentlemen everywhere. Nor is there even in their personal appearance, so much to distinguish them, as I had supposed. All I have seen of the human race, and I have seen specimens of nearly every variety that exists, leads me decidedly to place the people of the middle States in America at the summit of their kind, for physical advantages. Comparing the French with them, they would be called too short and too strongly built for their height. Except this and the common use of moustaches, you meet every day a hundred men that you are ready to believe are your countrymen. Of the other sex, in this rank of life, I speak not now.

"There seem to be few people of what the English delight to call the *middle classes* in France—and there is—well for France—a still smaller proportion of the *privileged classes*. A gentleman of independent circumstances, *rentier* as they call him, is the real representative of the substantial population of the kingdom; and while those above him are few in proportion, those below him imperceptibly decline, from one condition to another, none sinking so low from the level as the rabble of England. The great body of the laboring people in France are very peculiar in their dress and appearance. The men seldom wear a hat, which they substitute by a cap resembling a common nightcap. The women wear no bonnets, but instead, a singular looking cap, put on hind part before. The consequence is, that all are burnt to a degree of sallowness, approaching the complexion of the mulatto. The females work in the fields, with the men, using, indiscriminately, the same implements of husbandry; and with their short petticoats and bare arms, are more exposed than the other sex. They are in consequence, coarse, large, and homely. About the towns they often claim an exclusive right to occupations, which, in other countries, belong only to men. Thus at Bologne, females are the only porters, and may be seen bearing enormous burdens on their heads and backs, or dragging them in trundles. And yet we should be cautious in condemning such customs, for this one I found to be based in reasons at once politic and humane. It is a perquisite attached to the widows of those citizens who had been seamen, or in some way connected with the sea service of this coast.

The Lord's Prayer on the field of battle.—'Let us now,' says Erasmus, imagine we hear a soldier among these *fighting* Christians saying the Lord's Prayer. '*Our Father*,' says he; O hardened wretch! can you call Him *Father*, when you are just going to cut your brother's throat? '*Hallowed be thy name*.' How can the name of God be more impiously *unhallowed* than by mutual bloody murder among you, his sons? '*Thy Kingdom come*.' Do you pray for the coming of His *kingdom*, while you are trying to establish an earthly despotism, the spilling of the blood of God's sons and subjects? '*Thy will be done on earth as it is in heaven*.' His *will* in heaven is for peace,—but you are now meditating war. Dare you say to your Father in heaven, '*Give us this day our daily bread?*' when you are going the next minute to burn your brother's cornfields, and had rather lose the benefits of them yourself than suffer him to enjoy them unmolested? With what face can you say, '*Forgive us our trespasses as we forgive those that trespass against us?*' when so far from *forgiving* your brother, you are going with all the haste you can, to murder him in cold blood for an alleged trespass, which, after all, is but imaginary? Do you presume to deprecate the danger of temptation, who, not without great danger to yourselves, are doing all you can to force your *brother* into danger? Do you deserve to be *delivered from evil*, that is the *evil being* by whose spirit you are guided, in contriving the greatest possible evil to your brother?"

We maintain that christianity in every point of view in which its relations may be considered is a subject of paramount importance. It is everything or it is nothing. It must reign supreme over every human pursuit, over every department of science, over every passion and affection or be discarded altogether as to its authority over man. It will admit of no compromise, for the authority with which it professes to be invested is nothing less than the will of the eternal, whose sovereign injunctions earth, and the hosts of heaven are bound to obey, if its claim to a divine origin can be disproved, then it may be set aside as unworthy of our regard and ranked along with the other religions which have prevailed in the world. But if it is admitted to be a revelation from the Creator of the universe to man on earth, its claims are irresistable, it cannot be rejected with impunity, and its divine principles and maxims ought to be interwoven with all our pursuits and associations.—*By Thomas Dick, L. L. D.*

The more discussion, the more objection and defence, truth has to undergo the better. If it be grounded in error, let it perish; if in just principles it must survive. From the most violent conflicts of opinion, truth has nothing to fear;—though long to us, to her, a thousand years are but as one day, a point—a nothing in the eternity of her duration. Oppressed amongst us, beneath the chaos of human follies and errors, she must, she will emerge unhurt at last unchangeable as her author. By the mere force of durability she must ultimately stand alone, solitary amid the wreck of those perishable materials by which for a time she is overwhelmed.

The stars may fade away, the sun himself, grow dim with age, and nature sink in years:

But the living spirit of philosophy, immutable, immortal, infinite, eternal truth,—she the parent of all knowledge, fountain of light—

"Will flourish in eternal youth
Unhurt amid the war of elements,
And wreck of worlds."

The only good logician is he who renders to God a reasonable service.